

Audi alteram partem.

OR, A FURTHER

VINDICATION

OF

Mr. THO. RUDDIMAN's Edition of the
Great *Buchanan's* Works from the many
gross and vile Reproaches unjustly thrown
upon it by Mr. *James Man*.

MORE ESPECIALLY,

From the partial and disingenuous Representation
given of the Controversy by the Authors of the
LONDON MONTHLY REVIEW, &c.

WITH AN

A P P E N D I X,

CONTAINING

Some critical Remarks on Mr. *Burman's* Philological
Notes in his Edition of *Buchanan's* Works, &c.

By THO. RUDDIMAN, A. M.

——— *Absentem qui rodit amicum;
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visc potest; commissa tacere*

Qui nequit; hic niger est: hunc tu ^{Romane,} _{Rudimanne,} *caveto.*

HOR.

*Qui semel verecundiæ fines transierit, eum bene & na-
viter oportet esse impudentem.*

CIC.

EDINBURGH,

Printed by T. and W. RUDDIMAN, and sold at their
Printing-house, and by the Booksellers in Town and
Country. MDCCLVI.

ERRATA.

- Page 30. Line 36. for *Sylepsis*, read *Syllepsis*.
Page 32. Line 8. for *amplissinia*, read *amplissimo*.
Page 34. Line 1. for *lebellus*, read *libellus*.
Page 43. Line 2. for *inter cætera*, read *inter cætera*.
Page 46. Line 28. for *ii*, read *ii*.

A
FURTHER
VINDICATION, &c.

ABOUT the Middle of the Year 1753, came forth a most virulent and atrocious Libel against me, framed by one Mr. Man Chaplain to an Hospital in *Aberdeen*, with this strange Inscription in the Front of it: *A Censure and Examination of Mr. THO. RUDDIMAN's Philological Notes on the Works of the great Buchanan, more particularly on the History of Scotland: In which also, most of the chronological and geographical, and many of the historical and political Notes, are taken into Consideration. In a Letter to a Friend. Necessary for restoring the true Readings, the Graces and Beauties, and for understanding the true Meaning of a vast Number of Passages of Buchanan's Writings, which have been so foully corrupted; so miserably defaced, so grossly perverted and misunderstood, &c.*

I was, I confess, at first a little startled at this formidable Title; and it gave me some Uneasiness to see myself used in such an unworthy and barbarous Manner. But, upon Perusal, I soon found that I needed not be under any Apprehension that my Reputation would suffer from the envenomed Pen of such an Author; and that, to every intelligent and unprejudiced Reader, it would appear to carry its own Confutation along with it. Hereupon, I had once a mind to throw that odd Performance quite aside, and to treat it with that Neglect and Contempt that it justly deserved: But, upon second Thoughts, and that, not so much for my own sake, as that of Truth, which is of an eternal and immutable Nature, on whosoever's Side it stands, I prevailed with myself to take it under Consideration, and to give it such an Answer as I judged necessary.

A

Here

Here I supposed the Matter would have rested, and that the World would be no more troubled with a Controversy, which, to a great many Readers, might seem of small Importance. But, to my exceeding great Surprise, I found myself mistaken; for the Authors of what they call *A Monthly Review of Books*, printed in *Britain*, as they come out, having got a Copy of Mr. Man's Book into their Hands, have had the Confidence to give it, upon the Matter, a general Approbation: And, tho' they condemn his foul Language, yet they declare him to have the Advantage over me in A VARIETY OF INSTANCES. This I could not but think unfair Dealing, especially as they do not mention one of these Instances they speak of, and pass over, in Silence, the innumerable Errors, Blunders, and Prevarications, that Author is guilty of; which these Gentlemen could not have failed to discover, had they read his Book with any tolerable Attention. Irritated, I confess, I was, at such partial, and (as I could not but take it) unjustifiable Behaviour; and can give no other Reason for it, but that these *Reviewers* suffered themselves to be imposed upon by Mr. Man's Title-Page; and, without dipping much into the Book itself, concluded that the Work would, in some measure, answer the bold and arrogant Title he had given it. In the mean time, being sensible of the Injustice thereby done me, I ordered a Copy of my Book to be delivered to those Gentlemen, together with the following Letter by way of Remonstrance:

Edinburgh, 14th March, 1755.

GENTLEMEN,

" IN reading over your Review for December last, I
 " was extremely surpris'd to find the strange Ac-
 " count you give in the XXXth Article of the Cata-
 " logue for that Month, Page 473, of a most virulent
 " and malicious Libel, published against me by one
 " Mr. James Man of Aberdeen. In this Article, after
 " repeating the most false and truly impudent Title
 " given by that Author to his Book, and the vile and
 " abominable Character he bestows upon me in his In-
 " troduction

"roduction, without the least Ground or Foundation,
 "and contrary to the Experience of all that know me,
 "you subjoin these Words,——*In regard to the Me-*
 "rit of the Performance, we shall only say, that tho'
 "our Author has CERTAINLY, IN A VARIETY OF IN-
 "STANCES, made good his Charge against Mr. Ruddi-
 "man, and discovered no inconsiderable Knowledge of
 "the Latin Classics, he deals too much in Abuse and
 "Scurrility, and writes more like a snarling Pedagogue
 "than a Gentleman.—The Truth is, that being sensible,
 "that the Billingsgate and foul Language, which, with-
 "out the least Provocation on my part, he throws out
 "against me, in almost every Page, would disgust the
 "most sanguine of *Buchanan's* Admirers; and that the
 "gross Disingenuity and Falshood, the manifold Ab-
 "surdities and Prevarications, with which his Perfor-
 "mance abounds, from the one End to the other, were
 "so obvious and visible, to every one that reads him
 "with the least Attention, that at first it was thought
 "hardly necessary for me to make any Reply to it. But
 "afterwards, and for the Reasons I give in my Preface,
 "I thought proper to appear in my own Defence, and
 "to vindicate myself from that Mass of Obloquy and
 "Reproach which that Author has, most unjustly, every
 "where loaded me with. Of this my *Answer* I herewith
 "take the Freedom to put a Copy into your Hands,
 "and am confident, that, upon Perusal of it, you'll find
 "Reason to retract the Judgment you pass upon that
 "odd Performance, and be convinced, that it is so far
 "from being true, *That he has* CERTAINLY, IN A VA-
 "RIETY OF INSTANCES, (*as you word it*) made good
 "his Charge against me; that, on the contrary, I have
 "the Assurance to affirm, That he can hardly be
 "said to have made good his Charge against me in any
 "one Instance, so far at least, as *Buchanan's* Text is
 "concerned. In my *Preface*, indeed, and *Notes*, he
 "has observed some Errors or Mistakes in Matters of
 "Chronology, but these are only in numerical Letters
 "or Figures; such Slips and Escapes, in Writing, be-
 "ing, of all others, the most unavoidable; and some of

" which, I have Reason to believe, were committed by
 " the Printer, and, not by me. The other Errors he
 " takes notice of, and which may seem material, are
 " three or four only, and these discovered by others, and
 " not by this my Antagonist: Such as my erroneously
 " supposing, That *Joseph Scaliger* was *Julius Scaliger*
 " his Father's eldest Son, discovered by Mr. *Burman*:
 " That I write *Petrus Bourbonius* instead of *Nicolaus*
 " *Bourbonius*: And that I thought the natural Son of
 " King *James V.* called *James*, to whom *Buchanan*
 " was Preceptor, was that King's other natural Son,
 " who was also called *James*, afterwards Regent of
 " *Scotland*. Which two last Mistakes were before ob-
 " jected to me by Mr. *Love* late Schoolmaster of *Dal-*
 " *keith*. These, so far as I can remember, are all the
 " material Faults that that Author can lay to my Charge.
 " And it is no small Satisfaction to me, that in a Work
 " of so large an Extent, and of so great Variety, this
 " Author, who has attacked me with all the Malice of
 " a furious and enraged Enemy, and has scrutinized my
 " Writings with the Rigor and Severity of a *Spanish*
 " Inquisitor, has not been able to discover others than I
 " have mentioned. But what are these to the innume-
 " rable Instances I give of the unparalleled Falshoods,
 " Absurdities and Prevarications, of which this Author
 " is guilty? as will appear to you, and every one who
 " will be at the Pains to read my *Answer* to him. To
 " it therefore I remit you, and expect that you will not
 " only give it a Place in your Review, but also that
 " you will treat me with that Impartiality which you
 " promise to the World, and the Nature of your Un-
 " dertaking requires. I am,

Gentlemen,

Your most humble Servant,

THO. RUDDIMAN.

That my Book, as well as Letter, was delivered to
 these Gentlemen, is not to be doubted, especially as they
 give a Place to the former in their Monthly Catalogue
 for August last 1755, Page 150. But, instead of that
 Satisfaction

Satisfaction, which I had Reason to expect, *they* have given me greater Ground of Complaint than before. For the Injury done me in the favourable Account *they* have given of Mr. Man's Book, in *their* former Review, may be imputed, as I said, to the superficial View *they* had taken of it, and the implicit and over hasty Credit *they* have given to its impudent and absurd Title. But, in this last, when they had my *Answer* before *them*, and could there see, and ought to have seen, how fully I have vindicated myself from almost every Thing that that Author has laid to my Charge; and that, on the other Hand, I have exposed the manifold and unparalleled Errors and Falshoods, and these too, wilful and deliberate, which that Author is guilty of; that these *Gentlemen* should still adhere to the Judgment *they* had formerly pass'd in this Controversy, cannot but appear strange and unaccountable. 'Tis true *they* soften the Matter a little, and tho' they condemn that *Torrent* (as they call it) of *Abuse and Scurrility* that Mr. Man has poured upon me, sufficient, as a modern Writer expresses himself, to overlay an Oyster Wench, yet *they* still give him the Preference in the Dispute, by adding these Words, *That, upon the whole, Mr. Man seems to have the Advantage in several Things.* After this *they* do indeed pass upon me this general Compliment, *That I discover more Modesty and more Learning, and write much more like a Gentleman.* I would have thanked these *Reviewers* for this, (tho' merely a comparative Commendation) had *they* not clogged it with giving the Superiority to an Adversary, who almost constantly, and throughout the whole Controversy is in the wrong; and in that respect, at least, is beyond Comparison inferior to me: And one, who, whatever his Learning may otherwise be, knows not what Shame or Modesty, or even common Humanity, mean.

'Tis but a sorry Satisfaction these *Gentlemen* give me, that after they had said, *That Mr. Man was at great Pains to shew that I have grossly corrupted Buchanan's Writings, &c.* they add bluntly, *That I endeavour to shew that my Edition of Buchanan's Works is incomparably more correct and perfect than any that went before,*
 &c.

&c. What is this else, than to put both our Performances upon a Level, or rather to give him the Advantage, as *they* really do afterwards? when *they* might have seen, and could not but see, had *they* acted fairly in the Matter, that I have not only *endeavoured* to shew, but have *demonstratively*, with all the Evidence the Matter is capable of, *proved* that the *Corrections* I have made in *Buchanan's* Text, are just and well founded; and, on the contrary, that the *Objections* made to them by Mr. *Man*, are nothing else but a Mass of egregious Sophistry and Nonsense, and manifest and deliberate Absurdities and Prevarications; and such as no Person, who is not lost to every Thing that can be called ingenuous, would set his Face or Hand to, except himself. For who but such an *hyperbolick* Writer as this, and who, tho' he understands the Language, (as he certainly does) yet has the Confidence to defend, and to suppose, *Buchanan* capable of committing such *Solecisms* and *Barbarisms* as these *Levinia est divisus*, for *divisa*; *hoc vallum, quem*, for *quod*; *cespiti herbosa*, for *herboso*; *claves suspensos*, for *suspensas*; *dolia veni*, for *venalia*, and that instead of *dolia vini*; *primioribus* for *primoribus*; *successo* for *successu*; *confessos judicum*, for *confessus*; *premerant* for *presserant*; *facerat* for *fecerat*; *spernandas* for *spernendas*; and innumerable others of the same or similar Kind?

The Excuse these Gentlemen make for their not dipping into the Controversy is no less weak and unsatisfactory, when they tell us a little before, "It would be leading our Readers into a dry and barren Field, to lay before them a Number of Criticisms, many of them very trifling ones, on Nouns, Pronouns, Verbs, Prepositions, &c. and to take up their Time with Accounts of different Readings and Pointings, &c." But, by their good Leave, however trifling these Things may seem to some Readers, yet 'tis certain, that Men of the greatest Learning, nay Kings and Princes, have not thought it below them to employ some Part of their Time upon that *Subject*: And it is owing to the Labour and Industry of the former, that we have correct Editions

tions of the so much esteemed *Greek* and *Roman* Authors. Besides, it is to be considered, that I having been engaged to publish as correct an Edition of *Buchanan's Works* as I was able, it became not only useful, but absolutely necessary, that I should insist upon such Criticisms; especially as that Author is chiefly celebrated for the incomparable Purity and Elegance of his Language, and is read as a Kind of classical Author in our Schools. But the Matter does not stand here; for, besides these Criticisms, I have, moreover, taken the Freedom to examine into the Truth of what *Buchanan* relates, and have pointed out a great Number of Errors he has fallen into, not only in his Chronology, but also with respect to historical Truth and Matters of Fact: And, because some of my *Annotations* on that Head have interfered with the fond Opinion which several among us entertained concerning that great Author, and who have made his Dictates their political *Creed*, I thereby fell under the heavy Displeasure of not a few, who have vented their Spleen against me in several Books and Pamphlets on that Account. This was the *origo mali*, and had it not been for that my second Sort of *Annotations*, my Edition of *Buchanan's Works* had met with an *universal* Approbation, as it has done a *general* one, with all who are not tinctured with the aforesaid Prejudice against me. And for this I need no other Proof, than that there have been since published two Impressions, one of *Buchanan's* whole Works, at *Leyden*, anno 1725, the other of his History, at *Edinburgh*, anno 1727; the former revised by the celebrated Mr. *Burman*, and the latter by Mr. *Alexander Finlater*, a Gentleman well versed in classical Learning; both which have closely followed my Copy to the least Punctilio, without finding Fault with any Corrections I have made. I have, indeed, been pretty roughly (though very unjustly) handled by my other Opponents, upon the Account of these my *Annotations*; yet none of them have come near Mr. *Man*, whose Malevolence has transported him to such a Degree of fanatick Rage against me, that it would be almost as dangerous

dangerous for me to come in his way, as to meet a Bear robbed of her Whelps.

But, leaving this matchless *Man* to his own Folly and Extravagance, I come now to speak of the Reason I have of once more appearing in my own Defence, and of the Method I have taken for vindicating myself from the unjust and partial Representation these *London Reviewers* have given of this Controversy. As to which it will be sufficient to say, that, considering that the Works of those learned *Gentlemen* will come into many more Hands than either Mr. *Man's* or my Performances, and that thereby my Reputation may be somewhat affected with those who know nothing more of the Matter, than what they find in these *Reviews*; the best Way I could think of for doing myself that Justice, which those *Gentlemen* have denied me, was to put the Dispute into a mercantile Form of *Debitor* and *Creditor*, that the several *Items*, *hinc inde*, being fairly stated and adjusted, it might appear on whose Side the *Balance* lies. Upon this, and before their second Review came forth, I drew up a full State of the Dispute in that aforesaid Manner, with all that Candour and Ingenuity I was capable of. This I did, not with any Design to make it publick, but only for my own Satisfaction, and that of some of my particular Friends, who might otherways be induced to have a less favourable Opinion of my Edition of *Buchanan's* Works, by the unfair Account that these *Reviewers* give of the Dispute concerning it. I had once some Thoughts of putting an Abridgment of the Case, as I had stated it, into one of our Monthly Magazines. But, being afraid that the Publishers of them would not indulge me so much Room as would answer my Purpose, I have chosen rather to publish it in a separate Pamphlet by itself; and that, the more especially, as those *London Reviewers* have palpably omitted to do me that Justice which I had called for, and had so much Reason to expect at their Hands.

I had another Motive for taking up the Quarrel again in my own Name, viz. That this my enraged Enemy, not content with his other abusive Language,
has

has the Malice to upbraid my great *old Age*, and to turn it into Ridicule and Contempt. I am, indeed, very sensible of the Infirmities which attend *old Age*, and of the many Allowances I need to be made me on that account : But nothing, sure, can be more base and unworthy, than to make *that* Matter of Reproach, which, considered in itself, has, in all Ages, been treated with Reverence and Respect ; and *which* God himself has promised as a Blessing and Reward to them who love him and keep his Commandments ; and especially the *Fifth*, a Commandment very contrary to *Buchanan's antimonarchical and King-killing Doctrine*, and the pernicious Principles and Practices of too many of his Followers and Admirers. And I most humbly thank the divine Goodness, that, among the other innumerable Instances of his Mercy and Favour toward me, I still enjoy the Use of my intellectual Faculties in such a measure as, that, though I am now entered the eighty-second Year of my Age, I am yet capable (I speak it without Vanity) to defend my own Cause without any foreign Assistance.

F O L L O W S

A N

ABSTRACT of the Controversy
betwixt Messieurs MAN and RUD-
DIMAN *.

Charge Man against Ruddiman.		M.	R.
		P.	P.
1. <i>praelio</i> for <i>Prellaeo</i> ,		56	17
2. Mistake of <i>Jacobus Stuartus</i> for another of the same Name,		348	130
3. <i>Petrus Bourbonius</i> for <i>Nicolaus Bourbonius</i> ,		377	137
4. <i>Joseph Scaliger</i> not his Father's eldest Son,		376	<i>ib.</i>
5. <i>Persuusus</i> sum not good Latin,		474	183
6. VI. for XI.		371	134
7. 31 for 30,		408	144
8. 1654 for 1554,		416	<i>ib.</i>
9. 1573 for 1473,		417	<i>ib.</i>
10. 1412 for 1512,		<i>ib.</i>	<i>ib.</i>
11. 141 $\frac{1}{2}$ for 151 $\frac{3}{4}$,		<i>ib.</i>	<i>ib.</i>
12. Henry III. of England, the Day of his Death wrong dated,		389	142
13. <i>Henricus</i> for <i>Ricardus</i> ,		365	132
14. <i>Northumbria</i> for <i>agro Eboracensi</i> ,		392	
15. <i>nondum</i> for <i>vixdum</i> ,		544	212
16. <i>concilium</i> for <i>consilium</i> in some Places,		147	49
			17.

* Note. That References are made to the Pages of their Books, in which the controverted Articles are more fully stated and argued.

	M.	R.
	p.	p.
17. <i>simul</i> for <i>semel</i> in some Places,	542	210
18. <i>unum</i> , whether <i>M.</i> or <i>R.</i> are right, uncertain,	381	140
19. <i>offeret</i> for <i>offerret</i> ,	472	182
20. These Words, <i>omnem libidinem solutus, quasi jure permissa in omnes</i> , omitted, <i>Buch.</i> p. 302, d. 9, 10,	247	77
These 20 Errors are all that Mr. <i>Man</i> can, with any Shadow of Reason, impute to Mr. <i>Ruddiman</i> *.		

* 'Tis to be noted, that the 1st, 2d, and 3d, were objected against sometime ago, by Mr. *John Love*, late Schoolmaster of *Dalkeith*: The 4th and 5th were observed by the famous Mr. *Burman*: The six following are plainly typographical: The next four are Slips indeed, but of very small Importance; all these being in *T. R.*'s Preface and Annotations. There remain only five Errors he has fallen into with respect to *Buchanan*'s Text, of which the 18th is uncertain; the 16th and 17th are controvertible; the 19th shews itself to be a typographical Error, by *T. R.*'s Note on the Place. And the Omission of the Words in the twentieth, does not, in the least, detract from the Sense, the same thing being, upon the matter, said in the other Words of that Sentence. And this Omission is abundantly compensated by the Addition of several Words in other Places, and, particularly, of a whole Sentence, from the excellent *Edinburgh MS. Buch.* p. 115, A 4. *Macduffus tyrannum fugientem affecutus caput occisi ad suos retulit*; without which it would not be known what became of King *Macbeth*.

Counter-Charge, RUDDIMAN against MAN, drawn up under the four- teen following Heads.

I. <i>Falshoods and Prevarications.</i>	M.	R.
	p.	p.
1, 2, 3. Three arrant Falshoods concerning <i>T. R.</i> 's Annotations,	89	21
		4.

	M.	R.
	P.	P.
4. False, that <i>T. R.</i> has belied the first Edit.	101	27
5. - - - in asserting that the Kings of <i>Scotland</i> could not make Peace or War without Consent of Parliament,	232	73
6. Gross Disingenuity, in citing a Passage from <i>Buchanan</i> , instead of that cited by <i>T. R.</i>	379	138
7. Three Falshoods on the Word <i>quamplures</i> ,	427	151
8. False, that <i>T. R.</i> had not consulted an Edition of some of <i>Buchanan's</i> Poems printed at <i>Geneva</i> , 1584,	23	9
9. - - - that <i>Buchanan</i> was a Clergyman,	94	24
10. - - - that <i>Buchanan's</i> History was revised at the Press by <i>Alexander Arbuthnot</i> , Principal of <i>King's College, Aberdeen</i> ,	98	26
11. False, in what he says of Canons of Criticisms,	114	32
12. A gross Falshood concerning <i>K. Charles II.</i>	167	58
13. On the Word <i>necessitudo</i> ,	194	64
14. False, that there is a River in <i>Angus</i> called <i>Dee</i> , and that <i>Montrose</i> stands at the Mouth of it,	337	124
See also other six Falshoods in <i>T. R's Anti-crisis</i> , p. 66, 142, 59 twice, 205 twice.		
In all 20		
To which are to be added, Mr. <i>Man's</i> impudent Title Page, and the vile Names he gives <i>T. R.</i> through his whole Book, which, being so many Lies and Falshoods, increase the Number to many Thousands.		

II. *Absurdities.*

	M.	R.
	P.	P.
1. That no one can be sure that a Word is not classical <i>Latin</i> , unless he had read all the <i>Latin</i> Authors, whether extant or lost,	135	42
2. That <i>clavis</i> may be sometimes masculine, because <i>callis</i> is sometimes masculine and sometimes feminine,	140	46
3. That Histories are more to be credited than original Records,	205	69
4. That <i>hoc vallum distat ab eo quem</i> , is good <i>Latin</i> ,	282	93
5. In defending <i>dolia veni</i> for <i>dolia vini</i> ,	284	95
6. ----- <i>apertus me contemptus</i> for <i>mei contemptus</i> ,	427	150
See the like Absurdities in T. R's <i>Anticr.</i>		
P. 47, 54, 68, 72, 89, 97, 114, 47, 51, 52, 64, 66, 71, 72, 76, 86, 89, 115, 118, 121, 122, 123, 127, 129 twice, 131 twice, 132 twice, 133, 134 twice, 135 twice, 136, 137, 142, 150, 155, 159, 152, 161, 162, 163, 168, 177, 179, 190, 191, 194 twice, 209, 214, 215, 217, 222, 3 twice, 133, 149 twice, 115, 91.		
In all 69		
With a great many more too tedious to mention.		

III. *Passages brought from classical Authors wrong cited.*

	M.	R.
	P.	P.
1. <i>clatra</i> for <i>claustra</i> , in <i>Propertius</i> ,	139	44
2. <i>concubitos</i> for <i>concubitus</i> , in <i>Quintilian</i> ,	146	47
3. <i>ego</i> , <i>Catullus</i> wrong cited,	432	153
4. <i>hii</i> and <i>hiis</i> for <i>hi</i> and <i>his</i> , in <i>Cicero</i> ,	434	157
5. <i>successorum</i> for <i>successurum</i> , in <i>Ovid</i> ,	277	92
		6.

	M.	R.
	P.	P.
6. <i>molem magnum</i> for <i>molem magnam</i> , in <i>Livy</i> ,	277	92
See the like wrong Citations in <i>T. R's Anticr.</i> p. 158, 175, 180 thrice, 198, 185, 206, 223, 87, 129, 160 twice, 162, 197. In all 21		

IV. *Passages in classical Authors misunderstood by Mr. Man.*

	M.	R.
	P.	P.
1. On the Word <i>dea</i> , <i>Cicero</i> misunderstood,	337	124
2. <i>quamplures</i> , <i>Livy</i> grossly misunderstood,	427	151
3. <i>ego</i> , <i>Terence</i> misunderstood,	431	153
4. - - - <i>Catullus</i> misinterpreted,	<i>ib.</i>	<i>ib.</i>
5. - - - <i>Tibullus</i> misunderstood,	<i>ib.</i>	154
6. <i>discedo</i> , <i>Seneca</i> misunderstood,	458	174
See the like Mistakes on the Word <i>veneror</i> , p. 191; on <i>illectus</i> , p. 196; on <i>non</i> , p. 208; on <i>populariter</i> , p. 209. In all 10		

V. *Passages from classical Authors not answering the Purpose for which Mr. Man brings them.*

	M.	R.
	P.	P.
1. <i>agger</i> , <i>Caesar</i> cited to no Purpose,	119	34
2. <i>biennium</i> , <i>Livy</i> misapplied,	129	40
3. <i>caespes</i> , <i>Avienus</i> to no Purpose,	134	41
4. <i>clavis</i> , <i>Gellius</i> most impertinently cited,	141	46
5. <i>Rex</i> (2) <i>Caesar</i> and <i>Buchanan</i> cited out of Purpose,	254	83
6. <i>vincula</i> , <i>Livy</i> cited to no Purpose,	292	97
		See

See the like impertinent Citations in p. 141, 151, 154 twice, 162, 187, 52, 75, 81, 90, 53, 110, 111, 113, 148 twice, 152, 161, 163, 166, 174, 188, 190, 194, 196, 202, 210 twice, 215, 216, 217 twice, 219, 221, 223, 224. In all 42; which may be multiplied to a far greater Number, as several Authors are mentioned under one and the same Article,

VI. <i>Passages in Buchanan misunderstood by Mr. Man.</i>		M.	R.
		P.	P.
1. The Word <i>privatos</i> misunderstood,	.	433	155
2. <i>fere</i> misunderstood,	.	528	205
3. <i>oblata</i> misunderstood,	.	439	161
4. <i>sponsalia</i> misunderstood,	.	274	90
5. <i>desponsa</i> misunderstood,	.	200	66
In all		5	

VII. <i>Words and Phrases in Buchanan not classical Latin, and yet defended by Mr. Man.</i>		M.	R.
		P.	P.
1. <i>certitudo</i> and <i>incertitudo</i> , <i>gratitudo</i> and <i>ingratitudo</i> ,	.	134	42
2. <i>clatras</i> for <i>clathros</i> ,	.	139	44
3. <i>ditio</i> for a Region or Country,	.	152	53
4. <i>nepos</i> and <i>neptis</i> for Nephew and Niece,	.	195	65
5. <i>avus</i> for a Grand-uncle,	.	125	37
6. <i>vates regius</i> for <i>rex & vates</i> ,	.	236	76
7. <i>vicus</i> for a Street or Casway,	.	288	97
8. <i>accersō</i> for <i>arcessō</i> ,	.	447	165
9. <i>adhibere fidem alicui</i> for to believe one,	.	448	ib.
10. <i>vendico</i> for <i>vindico</i> ,	.	497	190
11. <i>veneror</i> used passively *,	.	499	191
In all		11	VIII. Er-

* Note, That *clatra*, *accersō*, and *vendico*, are corrected in T. R's Edition.

VIII. *Errors in the first Edition of Buchanan's History, plainly typographical, unjustly defended by Mr. Man.*

	M.	R.
	p.	p.
1. <i>Levinia divisus</i> for <i>divisa</i> ,	103	28
2. <i>Britannicè</i> for <i>Britannicae</i> ,	105	30
3. <i>indictò</i> for <i>edictò</i> ,	156	54
4. <i>possessoribus</i> for <i>assessoribus</i> ,	234	75
5. <i>assederet</i> for <i>affideret</i> ,	450	166
6. <i>exquaesissent</i> for <i>exquisissent</i> ,	462	176
With about 24 more of the like kind *.		
See p. 41, 45, 70, 77, 78, 81, 98, 171, 172, 173, 175, 177, 185, 186, 188, 192, 194, 174, 198 twice, 200, 213 twice, 63, 104. In all about 30		

* To these may be added several other Words in *Buchanan*, which *T. R.* conjectured to be typographical Errors, but would not take upon him to correct them; such as, *anormis* for *abnormis*, p. 145; *posticae* for *postici*, p. 75; *maiores nostri* for *nostros*, p. 153; *decora* for *decore*, p. 146; *domat* for *dolat*, p. 175; *declinat* for *declinatur*, p. 172; *collocaret* for *collocavit* or *collocarit*, p. 162; *adversam partem* for *aversam*, p. 193; *Anglis* for *Anglia*, p. 109.

IX. *Other Errors corrected in T. R's Edition, unjustly condemned by Mr. Man.*

1. By Help of the <i>Edinburgh MS.</i>	49
2. By <i>Crawford's</i> and <i>Melvin's</i> Notes, and the foreign Editions,	36
3. Corrected by <i>T. R.</i> himself,	41

In all 126

X. *Ab.*

X. *Abfurd Methods taken by Mr. Man to reconcile Buchanan's Chronology.*

On the Words *aeflate proxima*, p. 33 ; on *biennio*, p. 39 ; on *nuptiae*, p. 66 ; on *proximo anno*, p. 142 ; abfurd that the *ordinal* is ufed for the *cardinal* Number, p. 143 ; on *ferè feptimo anno*, p. 205 ; on the Word *in*, p. 217 *.

In all 7

* Note, Befides thefe there are fome others taken notice of in T. R's Annotations.

XI. *Mr. Man's idle and impertinent Digreffions, in which the Controverfy is not concerned.*

	M.	R.
	P.	P.
1. On the Word <i>filia</i> , againft Mr. Gordon Advocate,	165	58
2. On <i>judicium</i> , againft Bifhop Keith, . . .	186	61
3. On <i>ritus</i> , againft <i>Liturgies</i> , . . .	255	84
4. On <i>facrificium</i> , whether the Lord's Supper is properly a Sacrifice, . . .	262	85
5. On <i>Culdei</i> , againft <i>Popes</i> and <i>Monks</i> , . . .	317	115
6. On <i>Julia</i> , againft the Observation of <i>Chriftmas</i> , &c.	318	ib.
7. On <i>Sophocardius</i> ,	330	121
8. On <i>coepi</i> , about the firft Kings of Scotland, . . .	451	168
9. On <i>eligendus</i> , concerning the Power of Parliaments,	509	195
In all 9		

To which may be added a great many more fcattered through Mr. Man's Book.

XII. Buchanan's Citations from ancient Authors, rectified by T. R. unjustly blamed by Mr. Man.

	Buch. Hist.	
	p.	l.
1. <i>Silvius iste bonus</i> , for <i>Silvius esse bonus</i> , from <i>Auson. Epig.</i>	6 a	5
2. <i>desinat</i> , for <i>desinet</i> , from <i>Auson. Epig.</i>	6 a	8
3. <i>credite</i> , for <i>dicere</i> , <i>ibid.</i>	—	10
4. <i>Britto bono</i> , for <i>Britto & homo</i> , . . .	—	12
5. <i>demittitis</i> , for <i>diffunditis</i> , <i>Lucan.</i>	22 d	9
6. <i>venerabor</i> , for <i>veneremur</i> , <i>Galfr. monom.</i>	25 d	2

With 44 more of the like kind in his Hist. and Dialog. all particularly noted in the larger Draught of the Controversy.

In all 50

See T. R's *Anticr.* p. 103, & seqq.

XIII. T. R. unjustly blamed for printing uniformly proper Names of Persons, Places, &c. in Buch.

1. *Abredonia*, for *Abredonia*, *Aberdonium* and *Abredonium*.
2. *Aberbrothium*, for *Aberbrothium*, *Abrebrothia*, and *Abrebrothea*.
3. *Angusia*, for *Angusia* and *Angusium*.
4. *Betonius*, for *Betonius*, *Beton* and *Beto*.
5. *Calderanus*, for *Calderanus* and *Caldareus*.
6. *Forfara*, for *Forfara* and *Forfarum*.
7. *Jedburgum*, for *Jedburgum*, *Jedburga* and *Jeduardum*.
8. *Mulrossia*, for *Mulrossia*, *Milrossia*, *Milrossa* and *Milrossium*.
9. *Spaea*, for *Spaea*, *Spaeus* and *Speia* *.

With 13 more noted by Mr. Man himself, p. 296 and 297.

In all 22

* Note, That these may be multiplied to a much greater Number, as oft as they uniformly recur in T. R's Edition : For which see *Anticr.* p. 99, & seqq.

XIV. *Remarks and Conjectures on several Passages of Buchanan unjustly found fault with by Mr. Man.*

	M.	R.
	P.	P.
1. About the Time when <i>Buchanan</i> began to write his History,	8	10
2. Whether <i>Buchanan's</i> three first Books were written before the rest.	11	6
3. <i>nares</i> for <i>& aures</i> ,	124	36
4. On the Word <i>elephantia</i> ,	157	55
5. <i>nepos</i> for <i>pronepos</i> ,	251	79
6. <i>Anglia</i> for <i>Anglis</i> ,	310	109
7. <i>decore</i> for <i>decora</i> ,	418	146
8. <i>surdo</i> for <i>duro</i> ,	421	ib.
With 39 more, particularly mentioned in <i>T. R's</i> large Draught of the Controversy.	In all 47	

Summary of T. R's Counter-charge against Mr. Man.

1. Falshoods,	20
2. Absurdities,	69
3. Classical Authors wrong cited,	21
4. Classical Authors misunderstood,	10
5. Citations from Authors not to the Purpose,	42
6. <i>Buchanan's</i> misunderstood,	5
7. Words and Phrases in <i>Buchanan</i> not classical,	11
8. Typographical Errors unjustly defended,	30
9. Other Errors unjustly defended,	126
10. Absurd Methods for reconciling <i>Buch's</i> Chron.	7
11. Idle and impertinent Digressions,	9
12. <i>Buch's</i> Citations from ancient Authors rectified by <i>T. R.</i>	50
13. Proper Names of Persons, &c. uniformly printed,	22
14. <i>T. R's</i> Remarks unjustly blamed,	47
	469

	Brought over	469
From which subtracting Mr. <i>Man's</i> Charge,		20
There remains of Balance due to <i>T. R.</i>		449

To shew the Excellency of *T. R's* Edition of *Buchanan's* Works above all that went before it, and especially the first of his History, I have these Things to add :

I. That in it are corrected a great Number of Errors which Mr. *Man* (tho' he justifies others as bad) had not the Confidence to find fault with *.

1. Corrected from the <i>Edinburgh</i> MS.	58
2. By <i>Melvin, Crawford</i> , and foreign Editions,	55
3. By <i>T. R.</i> himself,	55
4. Errors plainly typographical, corrected in the foreign Editions,	46

214

To which are to be added the Errors unjustly blamed by Mr. *Man*.

1. Those mentioned in Class VIII.	30
2. Those mentioned in Class IX.	126

In all 370

* As will appear to any one who will be at Pains to compare them. For what Errors can be more gross than those mentioned above, p. 6? *as, Levinia divisus, for divisa; dolia veni, for dolia vini, &c.* And these, *assederet, for assideret; perfractae audaciae, for praefractae audaciae; familiarum tumultu occisus est, for familiarium; eo insolentiae Anglos pervexerat, for provexerat; recta & ordine, for recta & ordine; auxiliis quas, for quae; hii and hiis, for hi and his; in animo penetrant for in animos; in religione vertente, for in religionem; illecti, for allesti; liberos qui excluderet, for excluderent; Ormistonius missus qui impetrarent, for impetraret; obhorret a fide, for abhorret; lachrymis abortis, for abortis; and a great many more of the like kind. All which this strange Author has the Boldness not only to defend as true and classical Latinity, but also to revile me at every Turn for daring to correct them. And I can give no other Reason why he should not have condemned these mentioned in this Article, as well as those other ones, unless it was, that either his Stock of Billingsgate and Scurrility was exhausted, or that his Book would swell to such a Bulk, that few, or any, would think it worth purchasing.*

But

But these are not all : For besides them, there are a great many other Errors of less Note, observed by Mr. *Crawford*, and corrected by *T. R.* and for the most part in *foreign* Editions, such as *Diphthongs* for *Mono-thongs*, and *Capitals* for *Lower-case* Letters, and *vice versa*.

But in nothing does the Disingenuity of Mr. *Man* more glaringly appear than in what are called *Pauses*, or *Interpunctions*. As to these he has the Impudence to accuse me of having marred and corrupted them in a great Number of Places : But was so cautious as to mention two or three Instances only ; where, instead of a *Point*, as he would have it, I have a *Colon* or *Semicolon*. In these he confesses that I have followed the foreign Editors, who would not readily have changed the Punctuations of the first Edition, had they not thought they had some Reason for so doing *. But suppose a *Point* had been more proper in those Places (which I will not easily grant him), what are they to the infinite Number of wrong Punctuations which I have corrected in *Buchanan's* Hist. and which render the Author's Sense not only obscure and perplexed, but many times quite unintelligible. Of these I could produce seven or eight in almost every Page of that first Impression so much idolized by Mr. *Man*. And that I may not seem to speak without Book, I shall here subjoin in the Margin (by way of Specimen) those that occur in the two first Pages of that Work †. The Necessity of adjusting these *Pauses*,

* See the Example Mr. *Man* brings on the Word *nuptiae*, p. 200 ; where not only all the foreign Editions, but those revised by Messrs. *Burman* and *Finlatter*, as well as I, have a *Colon*, and not a *Point*, as he would have it, before that Word.

† Page 1. l. 9. after *praetenduntur*, a Comma instead of a Point ; *ibid.* a (,) after *praececellunt* wanting, and a (,) betwixt *Albium* and *Hibernia* superfluous ; l. 19. a (.) after *crediderunt* instead of a (:); l. 23. *ac hieme satis miti magis pluvius, quam nivofus*, instead of *ac, hieme satis miti, magis pluvius quam nivofus* ; l. 29. *homines non*, for *homines, non* ; l. 33. *tamen quia &*, for *tamen, quia &* ; Pag. 2. l. 6. *Eam tametsi*, for *Eam, tametsi* ; l. 11. *sunt vetustatem*, for *sunt, vetustatem* ; l. 15. *dicit ?*
nescio,

Pauses, or Interpunctions, not only for the due Pronunciation, but also for the right understanding of an Author's Words, is so well known, that I thought there was no Occasion for my speaking of the Pains I had been at in that Matter : Nor would I have mentioned them at all, had not the Extravagancy of my Adversary forced me to do it. But now that they are brought into this Controversy, and that I have demonstrated how faulty the first Impression is, in that respect, how abandoned and how regardless of all Truth and Justice must this *Author* be, who has the Assurance to affirm, that the Pointings in that first Edition are more exact and perfect than in mine, especially as I have all the *foreign* Editions agreeing with me in most of them ? This Consideration alone, is of itself sufficient to shew, that the first Impression of *Buchanan's History*, so much exalted by this Author, is, above all others, the most unfit for being made a Pattern, or giving a correct Edition of that History. But when I add to this the innumerable other Errors of that first Impression, which I have corrected, and Mr. *Burman* and *Finlater* after me, in their Editions. What greater Falshood could the *Father* of Lies have invented or suggested, than what is advanced by my faithless *Antagonist*, in his p. 4. viz. THAT MY EDITION OF BUCHANAN'S WORKS IS VASTLY WORSE THAN THE VERY WORST THAT WENT BEFORE IT ? It is moreover remarkable, that he does not pass this most impudent Character on my Edition of *Buchanan's History* only, but on all the other Works of that great Author : Whereas, in these last he has not been able to discover so much as one real Error, and that those which he pretends to have found, are all and every one of them without any manner of Foundation.

I

nescio, for *dicit* ? *Nescio* ; l. 16. *dicit* ? *ne*, for *dicit* ? *Ne* ; l. 18. *est* ? *nescio*, for *est* ? *Nescio* ; l. 19. *Age vero Prudantia*, for *Age vero, Prudantia* ; l. 20. *affirmet* : *an*, for *affirmet*, *an* ; l. 24. *pulchritudo* : *a* (*Pryd*), for *pulchritudo*, *a* *PRYD* ; l. 26 and 27. *Omitto hic quam & plerumque ridicula tota*, for *Omitto hic, quam & plerumque ridicula, tota*.

I might here reckon up many other Advantages which my Edition has above all that preceded it. As,

First, That in my Notes I have explained several obscure Passages which I much doubt if that doughty Author would have understood without them †.

Secondly, Where I shew that *Buchanan's* Latinity is unjustly found fault with by some learned Men *.

Thirdly, To these may be added the Interpolation I have made of a great many Words, in several Places, which, though wanting in all former Editions, yet every

† Of these I shall give only four Instances; the first in p. 6. c. 5. on these Words, *habemus enim majores & propinquos penes nos obsoles.* The second, *ibid.* d. 12. on the Word *Albium*. The third, p. 320. c. 3. on *paradisi proximus murus*. And the fourth, p. 347. d. 1. on *paullo post horam nonam aequinoctialem*. The two former of these were explained to me (for I will dissemble nothing) by the late very learned Humanity Professor, Mr. L. Dundas. The Sense of the two latter I discovered myself.

* Of these take the following Instances: Exceptions are made to three of them by that otherwise excellent Humanist, Mr. Tho. Crawford. The first is p. 31. c. 6. on the Words *nihil horum non modo fieri, sed etiam facile fieri potuisse*; where Mr. Crawford would have us to read, *nihil horum non modo non fieri, &c.* The second is in p. 84. a. 5. *magno jam natu*; where he would have us read *magnus natu*. The third is in p. 231. a. 1. on *doctrinâ & virtute nemini sui temporis inferior*; where he would have us read *nemine* and not *nemini*. And in like manner in four other Places, viz. p. 113. D. 5. p. 154. D. 11. p. 179. B. 1. and 406. D. 3. for *nulli inferior* he would have us read *nullo inferior*. All without Ground. My fourth Instance is very surprizing, as no fewer than three eminently learned Men, especially the two last, in that kind of Study, are concerned in it, namely, M. le Clerc, Laur. Vallâ, and Caspar Barthius, who deny that the Verb *fore* ought to be joined with a Participle in *rus*; and particularly the first of these blames *Buchanan* for having, in p. 292. c. 7. said *decreturi forent*; whereas, in my Note on the Place, I have brought several Examples of that way of speaking in the best Latin Authors. See also my larger Grammar, Part 1. p. 307. n. 30. where I produce many more of the same kind. The last Instance I shall mention, is that which was objected to by the late learned Mr. William Jamieson Professor of Civil History in the University of Glasgow, and others: It is on these Words in *Buchanan's Epithalamium* on Queen Mary's Marriage with the Dauphin of France, p. 55. l. 51. *Solaque gens mundi est, cum qua non culmine montis, — Romana potestas — sui confinia regni Munivit*; where, instead of *cum qua*, these Gentlemen would have us read in *quam*: But I have shewed, in my Note on the Place, that the common Reading is very just and proper.

one will see to be necessary for perfecting either the Language or Sense of the Author. Some of these I had from the excellent *Edinburgh* MS. others were suggested by Mr. *Tho. Crawford*, and not a few were supplied by myself, especially in the five last Books of the History. Some two or three of these Mr. *Man* has found fault with, though with no better Success than he has met with in other things: But the far greater Part he has past over in Silence, as perceiving the evident Necessity of them.

Fourthly, To this Class may be referred the three Appendixes I subjoined to my Edition, *viz.* *First*, An *Exposition* of the proper Names of Persons and Places mentioned in *Buchanan's* History. *Secondly*, a very copious *Index*, in which the Persons, whose Actions are recorded in that History, are distinguished from one another, and not confounded, as in the former Indexes. And, *Thirdly*, My *Treatise de metris Buchananae*, explaining all the different Sorts of Verse used by *Buchanan* in his poetical Works; with many curious Observations upon them.

These may, perhaps, seem trivial and of small Importance to some Readers; but those who value *Buchanan* for the admirable Beauty and nobleness of his Diction and Style, in Prose as well as Verse, will be of a very different Mind.

I pass over that Part of my Annotations which relate to historical Truth, in which I correct a great Number of Errors which that Author is guilty of; some of them through Inadvertency, or want of due Information, but others wilful and designed, in order to serve a wicked Faction, in whose Cause he was deeply engaged. And these are they which have brought such a Number of Adversaries about my Ears, who, after all, have very little to boast of in the several Conflicts they have had with me on that Head.

This brief Account I have thought fit to be given of my Edition of the great *Buchanan's* Works; whence it will fully appear, that I have not barely ENDEAVOUR'D TO SHEW, as these my *Reviewers* coldly express it, but
have

have actually DEMONSTRATED, with an Evidence, than which no stronger can be had in Matters of that kind, that my Edition is vastly, and beyond Comparison, more correct, complete, and perfect than any, or all, that went before it; and not only so, but that the *Edinburgh* Impression of the History, so highly commended by this Author, is, as to the typographical Part, of all the worst; that most erroneous one printed at *Utrecht*, anno 1697, hardly excepted. I will add yet farther, and which may seem a great Paradox, that I am really, and at the Bottom, very much obliged to Mr. *Man*, and that his Performance is so far from doing Hurt to my Edition, that it has, though contrary to his Intention, much enhanced the Value of it. For, as Falshoods, when discovered, are a Confirmation of the Truths which they are designed to overthrow; so the Objections raised against my Edition by Mr. *Man*, when confuted, are a Proof of the Excellency of it in all those Instances which he unjustly finds fault with.

As to the Ribaldry and abusive Language which he every where throws out against me, I not only heartily forgive him, but pray God to reduce him to a more sober Mind. But if he shall still retain his Rancour and Malignity against me, I shall endeavour to bear it with Patience, being persuaded that, as was said of one of the like Temper, *illum ulciscuntur mores sui*, and that his own Conscience, if he will allow it to act its Part, will be more severe upon him than I possibly can be.

As to my *London* Reviewers, I have no farther to add. I design, indeed, to cause, God willing, a Copy of this my second Defence to be put into their Hands; though, from the partial Manner they have treated the Works of others, of far greater Rank and Abilities in the Republic of Letters than I can pretend to, I have little Reason to expect Justice from that Quarter. But whatever their Conduct may be in this, the Matter shall give me no Trouble nor Uneasiness, being secure that I have acquitted myself to the Satisfaction of all competent and unbiassed Judges, to whom alone I appeal for Equity and fair Dealing in this whole Controversy.

A P P E N D I X.

CONTAINING

Some critical Remarks on Mr. BURMAN's Philological Notes, in his Edition of BUCHANAN's Works.

SOME Years after that my Edition of *Buchanan's* Works came out, and that several Copies of it were transported to *Holland*, Mr. *Langerak*, a Bookseller at *Leyden*, thinking it would turn to his Profit and Advantage, resolved to set about a new Edition of them. And in order to give his Undertaking a greater Vogue, he prevailed with the celebrated Mr. *Burman* to revise it, and to make such additional Improvements to it, as he should think proper. About the same, or rather before, that Time, there was a Set of Gentlemen, especially those of the Presbyterian Clergy, who, taking Offence at my Annotations, had resolved to publish an Edition of *Buchanan's* History; to which they purposed to subjoin Notes of their own, in Opposition to mine; and which, in their Conceit, would confute what I had said to the Disparagement of that History, with respect to Truths and Matters of Fact. Their chief Motive, for so doing, as they gave out, was, that some of my Annotations, seemed to throw an unfavourable Aspect on the late *Revolution*; as if the Truth of Things, which happened in or before *Buchanan's* Time, should alter its Nature by what was to fall out some Ages after. When I wrote these Notes, I had nothing in view, but to rectify the many gross Errors and Falshoods, as they plainly appeared to me, which that great Man had been guilty of, especially in that Part of his History which relates to the dethroning of our *Q. Mary*, and the setting up her Infant Son, or rather

ther the Earl of *Murray* and a rebellious Faction, to rule the Kingdom in her stead. This, I thought, I had a Call to do: For as Truth is the Soul of History, so Nothing can be more contrary to the true Use of it, than the substituting of Falshoods in its Place, and the making it subservient to the sinister Ends of a Party, which is manifestly the Case in that of *Buchanan*. I thought, therefore, that my Animadversions on such Passages of his History, where he has deviated from that supreme Rule, would be looked upon rather as a Favour, than a Disservice to the Publick. But there are, it seems, some ungrateful Truths, and which are not at all Times seasonable to be told: But who are they that think so, but only those, who, upon all Occasions, display their Wrath and Indignation against them whom they hate or dislike, and yet will not suffer their own Copy-Hold to be touched, nor the grossest Faults and Misdemeanours of their Friends and Associates to be laid open? But they should Remember the two Golden Rules laid down by *Cicero*, to be followed by every true Historian, *Ne quid falsi audeat*, and *Ne quid veri non audeat*. These Rules I have, to the best of my Knowledge, every where observed, especially in Things of a publik Nature, where the Concealment or Misrepresentation of the Truth would be a Fault. But of these Things enough, and perhaps too much in this Place. I return to Mr. *Langerak*.

While my Opponents were hammering out their Project against me, at Home, they came to be informed of that *Dutch* Bookseller's Design, and supposing it would answer their Purpose as well, they caused it to be signified to him or Mr. *Burman*, that if he would delay the Work for some time, they would furnish him with such good and authentic Documents, as would establish the Truth of such Passages of *Buchanan's* History, as I, in my Annotations, had objected against. Hereupon Mr. *Langerak* was easily prevailed upon to suspend the publishing of his Edition, for a long Time, till at last, being wearied out with their continued Procrastinations, and beginning to doubt, as Mr. *Burman*

in

in his Preface expresses it, whether they could produce the Documents which they had promised him, he set about the reprinting my Edition, (without any Alteration) as he found it, contenting himself with a new Preface by Mr. *Burman*, and a few Philological Notes, interspersed here and there among mine, by the same Hand. This new Edition having, at last, come forth, anno 1725, I, upon perusing it, found, that that otherwise very learned Professor, had not only treated me in a contemptuous Manner, but also was sometimes in the wrong, both to *Buchanan* and me. Accordingly, for my own Satisfaction, and without a Design, at that Time, of making them publick, I wrote on the Margin of his Copy, some Remarks and Observations on those of his Annotations, which I judged to be amiss. Having mentioned these my Remarks to Mr. *John Love* late Schoolmaster of Dalkeith, whom I took to be my Friend, as I had always been his, he most unfairly transmitted them to my Antagonist Mr. *Man*, with a Design that he might, from them, catch some Advantage against me. But how much they have been both disappointed, has partly appeared from my *Anticripsis*, and will now more fully appear, by the Account I am to give of those Things, wherein I differ from the great Mr. *Burman*; which I would not have done, had not my spiteful Enemies, in some Manner, forced me to it. These Things then, in which I disagree from the great Mr. *Burman* are of three Sorts:

- I. Where Mr. *Burman* has misunderstood *Buchanan*.
- II. In those Instances where he is in the Wrong to me. And,
- III. In Things wherein I bid fairer to be in the Right than he.

That I may proceed the more methodically, I shall first set down *Buchanan's* Words, and then Mr. *Burman's* Annotations, and my Remarks on them, in two Columns, opposite to one another; reserving to myself the Liberty to subjoin, in the Margin, such further Illustrations as may seem useful and necessary.

I. In-

I. Instances where Mr. *Burman* has mistaken or misunderstood *Buchanan's* Words.

1. The first, where *Buchanan* is speaking of our King *Duffus* his being tormented by Witches, who had made an Effigies of his Body of Wax, and by holding it to the Fire, made him feel such dreadful Pains, as would soon have put an End to his Life, if their Wickedness had not been discovered; he adds these Words lib. vi. c. 21. of Mr. *Burman's* Edition, and p. 99. B 5. of my Edition, *Quid de hoc genere veneficii sit sentiendum, legentium judicio relinquo. Admonendum tamen existimavi lectorem, apud vetustiores non inveniri.*

Apud vetustiores] Immo usitatum fuisse docet pharmaceutria Virgiliana, vid. Hiens. ad Ovid. iii. Amor. vii. 29. BURM.

Immo usitatum fuisse] Non ignorabat *Buchananus*, quæ de hujusmodi veneficiis, tum in Virgilio et Theocriti Pharmaceutria, tum aliis veterum scriptis habentur: at alia hic ei mens est (quam non recte cepisse Burmannus videtur) nullam nimirum de hoc facinore, apud vetustiores historiæ Scoticæ scriptores, mentionem inveniri. Id quod verum esse investigando deprehendi, Hæctoremque Boethium ex iis qui extant primum fuisse qui id literis prodiderit. RUD.

2. The second Instance is in lib. vii. c. 60. p. 130. A 9. where *Buchanan* has these Words, *Rex cum uxore, ac præsidio Anglico qui domum deducerent, reversus.*

Qui] Miror virum doctissimum, qui similia sæpe notavit, hunc locum prætermisisse. Ego certe exemplum ignoro, ubi post neutrum & femininum genus pronomen masculini ponatur. *Præsidium* quidem pro militibus, qui præsidio essent, posse capi intelligo.

Sed

Miror] Et ego non minus hic miror doctissimi Burmanni oscitantiam, neque enim pronomen *qui* masculini generis post neutrum et femininum genus hic ponitur, tanquam id pronomen cum utroque per Syllepsin cohereret: nulla quippe hic Syllepsis, voces enim *qui domum*

Sed tamen mallem legere, *domum deducere* ad *præsidium* Anglorum, nisi lapsus esse Buchananum fateri præstat. BURM. non vero ad uxorem referuntur. Id quod cuius sententiam accuratius attendenti patebit. Sensus enim est, *Rex cum uxore dato* iis, i. e. & regi & uxori *præsidio* Anglico, qui utrumque domum deducere, reversus. Burmannus autem ita accepit, quasi regis Uxor præsidio Anglico juncta sit, ut ipsa una cum hoc præsidio maritum domum deduceret: quod non minus a ratione quam a Buchanani mente alienum. *Præsidium* autem pro militibus qui præsidio essent, capi posse ipse Burmannus agnoscit. Atque hoc pacto, ob stare nil video quo minus Adjectivum masc. gen. et plur. num. ei adjungatur. Quâ loquendi formâ nihil fere apud Latinos frequentius: ut Sall. Jug. xiv. 15. *pars in crucem acti, pars bestiis obiecti sunt.* Liv. xxvi. 34. *hæc ingens turba circumfusi fremebant.* Sic *manus quorum, civitas quos, & alia innumera.* V. Gronovium ad Liv. xxix. 12. & de pecun. vet. ii. 4. p. 76, 77. Cortium ad Sall. lviii. 2. & nos. Gram. tom. ii. p. 34, et 356. Quid autem velit criticus noster per hæc verba, *mallem legere* præsidio Anglorum, *nisi lapsus esse Buchananum fateri præstat*, prorsus ignoro. Ad orationis structuram quod attinet, nihil interest, si *præsidio Anglico*, si *Anglorum*, legamus, nisi forte existimet Burmannus ejusmodi collectiva vim plurativam (si ita loqui fas sit) amittere, quandocunque eis adjectivum jungitur. Sed contrarium monstrat hoc Livii xxv. 61. *tum vero omnis ætas currere obvii.* Item Sall. Jug. cv. 2. *cohors Peligna* [poterat dicere *Pelignorum*] *cum velitaribus armis, neque his secus atque aliis armis adversus tela hostium muniti.* Et Ovid. Met. i. 92. *nec supplex turba timebant judicis ora sui: sed erant sine vindice tuti.* Postremo, ut illud adjiciam, quanquam hic vera *Sylepsis generum* esset, quod præter rationem existimavit Burmannus, non tamen absque exemplo est ut adjectivum plurale masc. gen. cum duobus substantivis num. sing. altero fem. altero neut. gen. construatur, si modo ex his alterum collectivum sit, atque non modo vim pluralem

ralem, sed masculinam etiam (ut ita loquar) in se continet; quod hic de voce *præsidio* (ipso fatente) verum est. Unum saltem ejusmodi exemplum habemus apud Livium viii. 7. *Latium Capuaque agro multati*; nec dubito quin alia similia invenire queant. Ei certe affine admodum est quod idem Livius xxviii. 19. *Castulo, cum prosperis rebus socii fuissent, post cæsos cum exercitibus Scipionis defecerant ad Pœnos*, pro *Castulonenses*. Et lib. vi. 3. *Sutrium socios pop. Romani*, pro *Sutrinis* vel *Sutrienſes*. V. Gronov. de pecun. vet. l. cit. Prædictis exemplis adde infra lib. xv. c. 5. p. 282. C. 12. *hæc classis fiduciâ pacis alibi stabat ad Anchoram, aliæ tutos portus erant ingressæ*. Et lib. xvi. c. 54. p. 322. C. 9. *nova classis Anglica ad priorem est missa, ac toto freto volitantes Ketham insulam obsessam tenebant*, &c. Ubi discrimen nullum est, sive *Anglica* sive *Anglorum* legatur. Huic Burmanni animadversioni ideo fusiùs inhæsimus, quod, cum supra lib. iv. c. 30. *vallo & fossa ducto*, insolentem observassem videri loquendi formulam, ille eam *solos Grammaticos male habere posse, non viros doctos*, magno cum fastu pronunciet; hic tamen me perstringit; quod loquendi formulam, cujus exemplum exstare negat, tacitus præterierim. Ex dictis autem jam liquere arbitror adeo frequentem esse hanc loquendi formam, ut ea, ne dicam *viros doctos*, sed ne *Grammaticos* quidem, humile illud ac despectum scriptorum genus, male habere possit *. RUD.

3. The

* This is the more unaccountable in that great Man, that he approves and sometimes takes into the Text Passages from Latin Authors, where proper Names of Towns, or Persons singular, are construed with Verbs plural, as *Roma consuluitis*, Ovid. Fast. iv. 157. *Romane dedistis*, idem Fast. vi. 77. nay, which is yet more odd, he justifies and commends some Readings which he and Nic. Heins. had found in old MSS. in which Words of the Singular, which are not collectives, are construed with Verbs of the Plural, as Virg. Georg. iii. 424. *tardosque trahunt sinus ultimus orbes*. and Georg. ii. 89. *non eadem arboribus pendent vindemia nostris*, and Æn. vi. 209. *leni crepitabant bractea vento*; where all the other Copies, and Burman himself in the two first of these Examples, have *trahit*, *pendet*, and *crepitabat*, which I (let those learned Men talk what they will of their old MSS.) take to be the only true Readings.

3. The third Instance in which Mr Burman has mistaken Buchanan's Meaning, is, lib. xiv. c. 43. p. 273. B 9. where speaking of the Institution of the *College of Justice*, or our *Court of Session* he has these Words, *ab iis cum ab initio multa utiliter essent excogitata, ut jus æquabile diceretur, tamen qui sperabatur eventus non est consecutus*, &c. upon which I have this Note, " Injusta prorsus ac amplissimè Senatorum ordine indigna vox: nusquam enim terrarum gravior sanctiorque Judicium confessus, nusquam disertiores legumque peritiores Causarum patroni, nusquam majori cum æquabilitate jus dicitur. Quin igitur rejectâ iniquissimâ hâc, atque ex maligno, quo in quosdam diversarum partium sui temporis judices, odio ferebatur profectâ, Buchananî sententiâ, Lessæum ejus æqualem audiamus, qui suam hac de re narrationem claudit his verbis; Hanc judicii formam nostri in hunc usque diem ita sincerè semper retinuerunt, ut & Rex, quod instituerit, æternam gloriam; & posterî, quod servarint, infinitam utilitatem inde tulerint. RUD. Potest tamen excusari satis Buchananî hoc judicium: verum enim est, omnium bona hoc judicio permixta, & eorum arbitria fuisse pro legibus, an vero abutantur illa potestate, non pronunciat Buchananus, sed tantum, esse *imperium tyrannicum*, eo sensu, quo tyranni in rebus publicis dicuntur, qui perpetuum gerunt Magistratum, qui quamvis & civiles & moderati esse possunt, ut Pisistratus & alii fuerunt, non tamen desinunt esse tyranni, accepta eo significato voce. Vid. Nepot. in *Miltiad* in fin. & Cl. Perizon. ad *Ælian.* ii. 20. melius ergo

Potest tamen excusari satis] Vix mihi persuaderi poterit Buchananî verba hoc, quo vult Burmannus, sensu esse accipienda: ait enim *eum qui ex hujus collegii institutione sperabatur eventus non esse consecutus*: deinde judices ipsos *lacionem legum impedisse*, ac demum eorum *imperium esse planè tyrannicum*, quippe *quorum arbitria sola essent pro legibus*. At ut ejusmodi judices quibus imperium est *plane tyrannicum*, quorumque *sola arbitria sunt pro legibus*, rectè æqualiterque jus dicant, i. e. ut Bur-

ergo esse censuit Buchananus judices esse annuos vel ad certum tempus, ut in omnibus regni locis, ut in omnibus liberis civitatibus *Scabini* aut alio nomine dicuntur: nam illæ curiæ & tribunalia summa, quæ hic & illic sub perpetuis sunt iudicibus, ferè omnia a dominatoribus sunt liberis olim gentibus imposita: sed hæc hic agendi locus non est. BURM.

Burmanni verbis utar, *potestate illa non abutantur, & civiles & moderati sint*, sperari vix possit. Contrarium certè innuere Buchananum vel voces PLANE tyrannicum, & arbitria sola pro legibus, ostendunt. Neque hic Buchananum tyrannicum imperium eo, quo veteres Græci aut Romani sensu, accepisse, ex cætera narratione palam est. Quanto autem præstet his Magistratibus data perpetua, sive ut vulgo loquimur, ad vitam potestas, quam annua, vel ad certum tempus concessa, abunde intellexerunt Scotiæ Ordines, qui, de folio depulso Iacobo vii. ei inter alia crimini dabant, quod iudices pro arbitrio loco movisset: sancitumque deinde est, ut hi iudices, ad vitam aut culpam ut nos, sive quamdiu se bene gesserint, ut Angli loquuntur, potestate istâ fruerentur. Neque difficile esset, si institutum nostrum id pateretur, cur ita statuerint, rationes monstrare. RUD.

4. I might here add in the fourth Place, as a Fault in Mr. Burman, that he, not content with the general Title I had given to Buchanan's Works, has substituted a different, and partly a false one in it's Place.

Mr. Burman, after the Words *opera omnia* in Mr. Freebairn's or my Edition, adds, *historica, chronologica, juridica, politica, satyrica & poetica*.

Hic libri titulus non modò diversus est ab eo quem præsert R. Fribarnii editio, sed falsus: nam quæ memorat Buchananani opera *chronologica* nulla sunt. Fefellit editorem *tabula Regum Scotiæ chronologica* ipsius historiæ præmissa; at ea non a Buchanano, sed à T. Ruddimanno scripta. Præterea nulla extant ejus opera *juridica*; nam *de jure regni*

regni lebellus potius inter politica censeri debuit *
RUD.

II. Instances wherein Mr. Burman is in the Wrong to myself.

1. The first Instance is lib. iv. c. 32. p. 63. D 9. on these Words, *Itaque Rex non leviter animos commotos inflectere et sedare annixus est, sed ferocibus minis vehementius inflammavit, & penè efferavit.*

Leviter] *Leniter* potius scribendum videtur. RUD. *Nihil muto.* non enim *leviter* cum *inflectere*, sed cum *commotos* est construendum. idem est, ac si dixisset *graviter commotos*. Alia res supr. lib. 1. 20. ubi parum referre diximus, BURM.

Nihil muto.] Sive *leviter* hic, sive *leniter* scribatur, non multum interest, at turpiter hic hallucinatur vir doctissimus, qui *leviter* non cum *inflectere*, sed cum *commotos* vult construendum, idemque esse, ac si dixisset *graviter commotos*. Nam nisi alterum non addas, absque prorsus ac Buchanani menti contraria exsurget oratio. Adde etiam, si inferciendum sit alterum *non*, mutare nonnihil debere verborum ordinem, hoc pacto: *Itaque Rex animos non leviter commotos inflectere et sedare non annixus est, sed, &c.* At quod de festina cane cæcos pariente catulos in proverbio dictum, hic in Burmannum quadrat, qui celeri nimis passu gradiens hæc non animadvertit †. RUD.

2. The

* Besides, I know not what Works of Buch. can be called *satyrica*; for his *detectio* and *actio contra Mariam* are more properly an *investive*, and deserve no more to be called Satyrs, than Cicero's Orations against *Verres*. His *Franciscanus* and *Satyr in Carolum Lotbaringum Cardinalem* are indeed Satyrs, but fall more properly under his *opera poetica*; otherwise his Books *de sphaera* might be stiled *opera astronomica*, and his *Jephthes* and *Baptistes*, *opera tragica*.

† Mr. Man p. 532 owns this to be a *shameful Blunder* in Mr. Burman, but adds that I triumph over him by applying to him the Proverb *Canis festinans cæcos parit catulos*, by which I only meant, that a Person who

2. The second is lib. ix. c. 42. p. 168. B 12. where I have a Note, in which I confute *Fordon's Continuator*, *Hector Boece*, *Lefly*, *Buchanan*, and all others, who write that our *Robert III.* was a Bastard, and mention those Authors who demonstrate the Falshood of what is said on that Head by our Historians, and among others *F. Innes's* learned Treatise, which puts that Matter beyond all Dispute.

Mr. *Burman* fancying that I had forgot him, has here this Note, *Videnda & Mabillonii de Re diplomatica Appendicis ad supplement. Pars iii. p. 102. ubi profert in hanc rem diplomata.*

Videnda] In hac nimirum appendice habetur iterata editio libelli, a Lud. Innesio, cujus supra meminimus, conscripti, quam *chartam authenticam* appellat. Vid. p. seq. not. 3. *Rud.*

3. The third is lib. xii. c. 29. p. 228. C 2. where *Buch's* Words are, *malo cogitationibus legentium rem totam relinquere, quàm incerta pro certo affirmare.*

Incerta pro certo affirmare] Potius dicendum videtur, *incertum pro certo*, vel *incerta pro certis*; ita enim *Cic. de Sen. Quid enim stultius quàm incerta pro certis habere?* *Rud.* Doctior erat *Buchananus* quàm ut Grammaticè semper loqueretur, cum posset Latine, optimorum scriptorum exemplo, qui non tam religiosè servabant canones

Doctior erat] Non sum nescius, optimos interdum scriptores a plurali in singularem, aut contra, transire: id tantum affirmo in sententiis ejusmodi, in quibus contraria contrariis opponuntur, id rarissime, si unquam, factitatum inveniri. Neque enim *falsa pro vero*, *amara pro dulci*, *præsentia pro futuro*, *mollia pro duro*, *humida pro sicco*, &c. legisse

who is too hasty in giving his Opinion, is apt to fall into Mistakes and Blunders. The Expression may seem somewhat unmannerly, but Mr. *Men*, who deals in nothing but in Abuse and Scurrility, ought to have been the last in quarrelling with me for it,

nones, ut *pro certo* non
auderent dicere, nisi præ-
cederet vox ejusdem nume-
ri, aut etiam generis. Te-
rent. Adel. iii. 1. 32. *Pro*
certon' tu isthæc dicis. An
ille etiam cogetur *pro certis*
dicere? Et alia exempla ex
Cicerone adducit Stephanus
in Thesaur. ita nec generis
ratione habitâ apud Liv.
1. 3. *quis rem tam veterem*
pro certo adfirmet? non *pro*
certa. Vid. quæ notavi-
mus ad Ovid. ii. Amor.
ii. 49. & ix. Met. 138.
BURM.

gisse me memini: sed *fal-*
sa pro veris, amara pro
dulcibus, &c. Sic (quod
ad rem præsentem attinet)
Cicero, non tantum loco
superius citato, sed alibi et-
iam sic loquitur; veluti in
Divin. 11. *Dubia pro certis*
& concessis sumuntur, Sal-
lust. Catil. xvii. 6. *Incer-*
ta pro certis, bellum quàm
pacem malebant. Ibid. c.
xx. 2. *Neque ego per igna-*
viam incerta pro certis cap-
ta rem. Et supra c. iii. 2
Veluti ficta pro falsis ducit.
Huc etiam spectant & illa.

Tac. Annal. i. 70. 2. *Ne-*
quæ discerni poterant incerta ab solidis, brevia a profun-
dis. Item Ovid. Met. i. *Frigida pugnabant calidis, hu-*
mentia siccis; Mollia cum duris. Horat. Art. Poet. 338.
Ficta voluptatis causâ sint proxima veris. E quibus, ali-
isquæ ejusmodi exemplis, non absônè prorsus ac præter
rationem a me adnotatum existimaverim, hoc in loco
incertum pro certo, vel *incerta pro certis*, potius dicen-
dum videri, quàm quod voluit vir eruditissimus, *incerta*
pro certo, cum neminem adhuc sic loquutum, vel ipse
meminerim, vel ille testem laudaverit. Adde illud Tac.
Annal. i. 58. *Vetera novis, & quieta turbidis antehabeo*.
Et Quintil. Inst. i. 9. *Ex prioribus geometria probat in-*
sequentia et certis incerta. Idem ii. 13. *Rudia politis, &*
sparsa compositis numerosiora creduntur. Idem ibid. c.
18. *Ego Rhetoricem nonnunquam dicere falsa pro veris*
confitebor * RUD.

4. The

* The Examples brought by Mr. Burman from Terence and Livy are quite out of Purpose: for in them there are no *Antitheta*, or *Contraries* set against *Contraries*, as here in *Buchan*. The like is to be said of the two Passages he refers us to in *Ovid*; the former ii. *Amor.*

4. The Fourth and last is a Note of mine upon the Words, *facinusque patrant Mentibus absens*. Psal. 17.

Facinusque patrant.] i. e. ut rectè Julius interpretatur, *facinus futurum animo admittunt, quod mihi absenti parant*: sive ut aliis verbis idem efferam, tot insidias capiti meo struunt, tam fixum immotumque eorum animo sedet mei perdendi consilium, ut quam mihi cædem moliuntur, nondum licet re verâ peractam, mente tamen & cogitatione præcipiant, eamque quasi jam perpetrare sibi videantur. Simili figurâ utitur Statius, de equis è carceribus ad cursum emitti ardentibus, lib. vi. 396.
 --- Face lumina surgunt,
 Ora sonant morsu, spumisque
 & sanguine ferrum
 Uritur, impulsæ nequeunt
 obsistere postes,
 Claustraq; compressæ trans-
 fumat anhelitus iræ:
 Stare adeo miserum est, per-
 eunt vestigia mille

Quidquid dicat.] Quid hic sibi velit doctissimus Burmannus, nescire planè me fateor. Nam aut Buchananî locutionem, aut meam illius interpretati-
 nem carpit atque infestatur. At Buchananum vitio libere videtur, extremis his verbis; *Rectè ergo, inquit, Julii paraphrasis*, “*facinus quod mihi absenti pa-*”
 rant; addidisse autem ex Julio debuit *facinus futurum*. Sed unde hunc sen-
 sum vel ipse, vel Julius ex Buchananî verbis elicere possunt, *Facinus futurum animo admittunt, quod mihi absenti parant*, nisi hæc sit apud Buchananum con-
 structio, *patrunt in menti-*
bus facinus absens: ita ut *τὸ absens* cum *τὸ facinus* tanquam adjectivum cum substantivo suo, juxta Grammaticorum leges, conveniat. Quomodo igitur &

Ante-

quâ

ii. 49. *Pœna minor merito*—the latter Met. ix. 138. — *Fama loquax* — *e minimo sua per mendacia crescit*. Where 'tis observable that the incomparable Critick Nic. Heinsius would have us read in the former *Place merita* for *merito*, and in the latter *minima* for *minimo*, as also in Claud. 11. Eutrop. 34. *Fama prius falso similis*, where he chooses rather to read *falsa*; and I am very much of that great Man's Mind.

*Ante fugam, absentemque fe-
rit gravis ungula cam-
pum.*

i. e. jam videbantur currere
in stadio, in quo nondum
erant. Sic Val. Flaccus,
lib. iii. 587.

*Ille velut refugium quem con-
tingit improba Mauri*

*Lancea, sanguineus vasto
leo murmure fertur,*

*Frangit & absentem vacuis
sub dentibus hostem.*

Nec multum abludit illud
Virg. Æneid iv. 85. *Illum
absens absentem auditque vi-
detque.* Et noster, Miscel.
iii. 22.

*Unam inquietâ sollicitudine
Te spectat absentem.* ---

Ex hisce exemplis abundè
liquere arbitror satis venustè
ac poëticè dici, *patrare fa-
cinus absens*; atque adeo
præter rationem eos facere,
qui, sincerum (quod dici-
tur) vas incrustare cupien-
tes, aliam adjectivo *absens*,
præter vocem *facinus*, so-
ciam quærent: dum alii
scilicet è superiore strophe
manus impiorum huc revo-
cant; alii vero vocem *ab-
sens* è sua quasi sede revul-
sam, cum sequente proxi-
mo versu voce [*leo*] copu-
landam volunt: utrique,
me iudice, interpretatio-
nem, & in se ineptam, ar-
que ab optimorum aucto-
rum

quâ ratione potuit Vir Cl.
dicere, quicquid ego di-
cam, non facilè me posse
persuadere rectè dici *menti-
bus patrare facinus absens*?
Id enim si culpa est, Bu-
chanani potius est quàm
mea: quum ille loquendi
formulam adhibuerit, cui,
si Burmanno credimus, hæc
à me adducta poëtarum lo-
ca neutiquam patrocinan-
tur: ego verò poëtam præ-
stantissimum tantùm expli-
care, & pro virili quam-
quam inutili forsàn ac nihil
ad rem faciente operâ (quod
ille innuit) adversus aliorum
criminationes defendere ad-
nixus sim. Sed propius
pauloque attentius rem ip-
sam videamus. Burman-
nus enim, ut probet non
rectè dici *mentibus patra-
re facinus absens*, protin-
us subdit, *Cum certè, in-
quit, facinus sit præsens,
sed in absentem mentibus
patretur*: quorum verbo-
rum sensus, si eum recte ca-
pio, eò recidit, ut non tam
Latinitati, quàm naturæ re-
rum repugnet, ut quis fa-
cinus absens patrare dica-
tur, cum omne quod pa-
tratur facinus, eo quod pa-
tretur, præsens esse necesse
sit. Sed hic debuit in me-
moriâ revocare Vir Cl.
in plerisque criminibus, ac
præ-

rum usu & Buchanani mente juxta alienam sibi comminiscetes. RUD. Quid quid dicat vir Cl. non facile, puto persuadebit, rectè dici *mentibus patrare facinus absens*. Cum certè facinus sit præsens, sed in absentem mentibus patretur, & hoc loca poetarum, quæ jam alii adduxerunt, probant, quorum nulla simili locutioni patrocinantur. Vid. ad Valer. Flac. d. l. ac Petron. cap. cxxiii. rectè ergo Julii Paraphrasis, facinus quod mihi absenti parant. BURM.

præcipuè in hominis cæde, de qua hic loquitur Buchanani, duplicem semper concurrere actionem, alteram animi, alteram corporis, ac si prior ex his absuerit, crimen vel facinus non censeri. Insuper & illud animadvertendum, præter illam animi actionem, quæ in homine occidendo cum actione corporis concurrat, aliam plerumque animi esse hanc antecedentem actionem, quod animi consilium, propositum, dolus malus, ab Anglis *malitia præpensa* dicitur. His ita expostis, ritèque animad-

versis, facile intellegi potest, quomodo res quæpiam, addo etiam & actio humana, eodem simul tempore, sed diverso respectu, & præsens & absens dici queat. Animi enim ratione, res quævis, vel actio, de qua cogitamus, eo quo de ea cogitamus tempore animo præsens est & obversatur. At ratione corporis vel rei ipsius sæpe-numero fit, ut res vel actio de qua cogitamus, non modo à nobis & tempore & loco absit, sed ne unquam vel uspiam in rerum natura existat. Atque hoc sensu à B. Servatore nostro dictum est. Matth. v. 28. *Quisquis fæminam sic aspicit, ut eam concupiscat, jam eam animo adulteravit*. Et eodem sensu Juvenal. xiii. 209

*Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet; Cedo, si conata peregit?*

Et elegantur Ovidius, Amor. iii. 4. 2.

Si qua metu demto casta est, ea denique casta est:

Quæ, quia non liceat, non facit, illa facit.

Ut jam servâris bene corpus, adultera mens est:

Nec custodiri, ni velit, illa potest.

Nec mentem servare potes, licet omnia claudas,

Omnibus occlusis, intus adulter erit.

Ex

Ex quibus manifestè apparet adulterium aut quodvis aliud facinus vel scelus animo admitti posse, quod tamen corpore nondum admissum est, fortè & nunquam admitteatur. Et priore quidem sensu adulterium vel facinus quodcunque præsens; posteriore autem absens dici potest. Atque id ipsum est, quod hic ait Buchananus *patrant in mentibus facinus*, quod adhuc *absens*, i. e. re verâ vel corpore nondum patratum vel peractum est, Eodem modo quo equus *ferire absentem campum*, à Statio, aut leo, *absentem hostem sub vacuis dentibus frangere*, à Valerio Flacco, dicuntur. Sic Silius Punic. iv. 337. de tigride loquens.

— Jamque ora reducto

Paullatim nudat rictu, ut præsentia mandens

Corpora, & immani stragem meditatur hiatu.

Ubi Heinſius *atque absentia mandit corpora* vult legendum. Et Petron. c. cxxiii. *et absentem votis interficit hostem*. Similia vide ap. Heinſ. & Drakenborchium addit. Sili loc. At hominum nulla huic Buchanani locutioni patrocinare affirmat Burmannus. Quamobrem quæſo? Quia nimirum, ut ego illum intelligo, hæc omnia de rebus, non de actionibus dicuntur. At quî magis quis *absentem audire, videre aut interficere*, tanquam præsens esset, dici possit quàm *facinus absens animo patrare* vel admittere, i. e. quod nondum peractum, sive, ut Julius interpretatur, tantum *futurum* esset, animo tamen tanquam præsens & jam actu patratum repræsentalatur? Figurata quidem hæc est & paulo audacior locutio, sed quales haud raro pœtæ sibi permittunt. Quid autem in hoc genere sibi licuerit, non necesse habebat Buchananus ut à Burmanno moneretur. Vid. de hac re Plin. Epist. x. 26. * Rud.

III. Instances where I bid fairer to be in the Right than Mr. Burman.

1. The

* These my Notes and that of Mr. Burman are taken in by Masters Hunter and Love in their excellent Edition of Buchanan's Psalms published anno 1737.

1. The first is in *Buchanan's* Dedication of his History on these Words *levioris operæ libellis*.

Levioris operæ libellis] Ita rectè emendat Andr. Melvinus, cum in omnibus editionibus [*levioris operis*] legeretur. RUD. Nescio an ex sententia Buchanani sic emendetur: ut enim, historiam *magni operis rem* aggressus Pompeius dicitur, Justino in præfat. (ubi vide notas Gronovii & Grævii) ita *levioris operis libelli* sunt pœmata & alia scripta, quæ propriè *levia*. Vid. ad Phædr. iv. 1. Plinius quidem in præfatione suos *libellos levioris operæ* vocat. quem potuit imitari Buchananus, sed et potuit ab eo discedere, ut editiones ostendunt. BURM.

Nescio an] Quamvis *levioris operis* defendi possit, mihi tamen vix dubium est, quin Buchananus *levioris operæ libellis* scripserit, Plinium nimirum, qui eâpse phrasi (ut notat ipse Burmannus) utitur, auctorem sequutus. *Mecæ* (inquit) *temeritati accessit hoc quoque, quod levioris operæ hos tibi dedicavi libellos.* * RUD.

2. The second is lib. i. c. 22. p. 10. B 4. on these Words *agros*——*tum inundationibus Oceani obrutos, ac perinde steriles fuisse.*

Perinde steriles] An fortè proinde legendum. RUD. Non ignorabat Buchananus usum harum vocum, quæ sæpe permutatæ fuere à librariis. Vid. ad Quinct. v. de inst. orat. 9. & viii. 3. & Cl. Græv. ad Flor. 1. 13. Buchan. lib. iv. c. 6. *vitam ignavam, & perinde*

Having writ nothing concerning this Word on the Margin of Mr. Burman's Copy, I shall here give my Opinion of it in English, as is set down in my larger Draught of this Controversy.

Not ignorabat] T. R. had noted that Buchanan perhaps

* See what I have further said on this Word, *Anticr.* p. 70.

inde ignobilem egit. Et perhaps wrote there *proinde*, lib. ix. 53. *Ingens corpus,* *de*, and not *perinde*. What & *perinde vires.* *apertâ* says *Burman* to this? Why? Imitatione *Sallustii apud* he tells us that these Words *Quintilian.* *Burm.* *perinde* and *proinde* are often changed by the Librarians.

What then? Does it thence follow that the Signification of these two Words are the same, and that it is a Matter of Indifference whether a Writer may use the one or the other as he pleases? This is certain, that in all our Dictionaries these Particles have a different Signification put upon them; that that of *proinde* is the same with *propterea*, *ob hoc* or *ob hanc rationem*; but of *perinde* the same with *æquè*, *ita*, *similiter*, or the like. I find, indeed, that good Authors use *proinde* for *perinde*, i. e. *similiter* or *æquè*, but very rarely do I find them use *perinde* for *proinde*, or *propterea*, *consequenter*, or the like, as it must do in that Sentence of *Buchanan*, if *perinde* is the right Reading. The Examples therefore brought by Mr. *Burman* are, for the most Part, out of Purpose; for in them the Signification of *perinde* is the same with *æquè* or *similiter*, and not *propterea* or *ob hanc rationem*, which is, as I said, manifestly *Buchanan's* Meaning in that Place *.

3. The third is lib. i. c. 23. p. 10. C 8. on the Words *Unus inter cætera insignis lacus, Finus vocatur.*

<i>Inter cætera]</i> Ita omnes libri: an (<i>inter cætera</i>) ge- neraliter pro <i>inter alias res</i> , an potius <i>inter cæteros</i> le- gendum, sive sinus istos sive lacus respicias? <i>Rud.</i> Credo	<i>Credo Buchananum]</i> Quan- quam de hac re non mul- tum cum <i>Burmanno</i> con- tenderim, <i>cæteros</i> tamen hoc in loco præferendum arbitror. Notandum vero hic
---	--

* Add that these Librarians, in Words compounded with *per*, *pra*, or *pro*, used to contract these Prepositions with Strokes drawn thro' the lower Part of the Letter *p*, which might easily be mistaken, one for another. See also *Anticr.* p. 209.

Gredo Buchananum non temerè inter cætera dixisse. Horat. 1. Ep. x. 2. *hac in re scilicet una Multum dissimiles, ad cætera penè gemelli.* cur non & ibi ad cæteras dicendum foret, si Grammaticos audiendos crederemus. BURM.

hic est in optimis Horatii codicibus MSS. (si fides Bentleio & Cuningamio habenda sit) non ad cætera, sed at cætera legi: eodem modo quo apud eundem Horatium Epist. i. 10. ult. *Excepto, quod non similes, cætera lætus.* Hoc igitur quod à Burmanno profertur exemplum planè ἀπροσδιόνυσον est *. RUD.

4. The fourth is lib. i. c. 32. p. 13. C 6. on the Words *eas* [sciz. insulas] *Regi Norvegiæ cessit.*

Eas Regi Norvegiæ cessit] Haud scio an satis Latine [*eas cedere*] dicatur, malim igitur *eis* dixisset, ut mox lin. 9. RUD. Nihil est quod Latinitati metuat vir doctus. Vid. ad Quinct. Declamat. x. 6. & ad Just. i. 10. quæ notant viri eruditi. BURM.

Nihil est] Hanc observationem mihi suggessit vir doctissimus Laur. Dundassius L. H. in Academia Edinb. Professor. Et ita optimos loqui dubium non est. Quod autem addit Burmannus, *nihil esse quod Latinitati metuum*: affirmo adhuc esse quod metuum, cum summi et ipso doctiores viri id ante me metuerint. V. Gronov. ad Liv. xxiv. 6. & Heins. ad Paterc. ii. 85. qui *victoriâ cedere*, quàm *victoriam* magis ait Latinum esse. Quin & ipse Burmannus ad Quinct. Decl. x. 6. variantibus codicibus,

* That of Ovid. Met. i. 318. Hic ubi Deucalion (nam cætera tæxerat aquor, &c.) had been more pertinent, unless animalia be understood. But more pat to Mr. Burman's Purpose is that of Horace, Carm. i. 34. 13. *Insignem attenuat Deus, Obscura premens*, which seeming incongruous, Dr. Bentley would have us to read *insigne* instead of *insignem*, and Mr. Cuningham, *insignia*, which Pere Sanadon much approves. But be these Things as they will, Examples taken from Poets seem not altogether sufficient for authorizing the same Way of Speaking in Prose-writers.

dicibus, tibi dimidiâ nocte cedam, quàm dimidiam noctem, se ait malle *. RUD.

5. The fifth is lib. ii. c. 2. p. 22. E 3. on the Words qui patroni sui majores——recitet memoriter.

Recitet memoriter] MS. Edinb. Geney. Francf. recitent, malè. RUD. *Recitare* est ex scripto legere, ut notum viris doctis: ita *recitare senatum*, *litteras in senatu* & similia, absurdum ergo est, *recitare memoriter*. hoc reddere dicit Horat. iv. Od. 6. & 11. & 1. Ep. xviii. 13. & Art. Poët. 158. & alii: quæ enim ediscendo accepit aliquis, reddit postea voce sine scripto. BURM.

Absurdum ergo] Non adeo absurdum est *recitare memoriter*, cum Senecionibus illis, qui litteras ignorabant, magistrorum dicta scriptorum quasi vicem sustinerent. Certè Quintilianus (quod latere virum doctissimum non debuit) de muliere cæca, Decl. vi. *At ista legem recitat*, dixit. Et Celsus iii. 18. *Quin etiam recitare, si qua meminert, cogendi sunt*. RUD.

6. The sixth is lib. ii. c. 9. p. 26. B 7. on the Words *Ut Germanis irridendum proponeremus*.

Ut Germanis] Ita constanter libri omnes; ego verò, aut animi fallor, aut à Buchananano scriptum est [*propinaremus*] ad exemplum

Ita vulgo] Sint hæc ita sanè, ut vult Burmannus, mihi tamen vero propius videtur, aliorum virorum doctissimorum imitatione adductum

* Mr. Burman plays booty, when he refers us to that Passage of Justin, i. 10. *Tantâ patientiâ cessisse eo, quod ut eriperent magis, mori non recusaverint*. So the best and latest Copies have it; others, indeed, have *eos*, but, by that Pronoun is to be understood the Persons that yielded, or quitted, and not the Thing they parted with. See Drakenborch on the above cited Place of Livy xxiv. 6. who thinks it probable that the Examples brought from some Authors, which have the Accusative after *cedere* instead of the Ablative, are corrupted, and mentions the same Mr. Burman, as being of that Mind, in his Note on Ovid. iii. Art. Am. 642.

plum Terentii Eunuch. v. adductum Buchananum ut
 10. 39. *Hunc comedendum propinarem* hic scripserit,
dum & deridendum vobis quod & ad alterum illud
propino. RUD. Ita vulgo *confutarem* sono magis
 utuntur hac Terentianâ responderet *. RUD.
 phrasi. sed saniori iudicio

Buchananus *proponeremus*: verbum enim *propinare* ridiculi gratiâ Terentius tribuit Gnathoni, qui cum ejus animus in patinis & poculis esset *ἡ προσδοκία* spectatori-
 bus, qui aliud verbum expectabant, aptum arti suæ parasiticae hoc subjicit vocibus, quibus propriè illud respondere non poterat. sed non ideo extra scenam aut jocum licere puto ex Comicis tales locutiones transferre in historicum stilum. videas tamen passim etiam viros doctissimos Plautinis etiam salibus, quos ille certis personis attribuit, abuti in rebus gravibus. fruuntur, per me licet, hac doctrinae absurdâ affectatione, nobis modò sanior mens sit. BURM.

7. The seventh is lib. ii. c. 22. p. 31. D 7. on the Words *Mæatas & Attacottos*.

Attacottos] Libri omnes *Attacottas*: sed in hoc aliisque quam plurimis populorum et locorum nominibus Buchananus imposuerunt vitiosæ priscorum auctorum editiones; prius scilicet quam conspirante doctorum industriâ veterum scripta essent redintegrata. Nos verò hic & alibi optimorum ferè codicum fidem sumus secuti, præterquam iis in locis, quibus Bucha-

Puto tamen] Non videtur Buchananus hic aut alibi multos libros, vel MSS. vel excusos inter se contulisse, atque adeo unam alteri lectionem prætulisse: propius vero est, eum quam libri sui exhibebant lectionem sequutum, ita aliis omnibus scriptum existimantem: quam tamen mutaturus fuisset, si meliores codices nactus, aliter in iis scriptum offendisset †. RUD.
 nani

* See what I have further said on that Word *Anticr.* p. 186.

† See what I have said on this Head in *Anticr.* c. 5. and particularly on the Word *Attacotti*, p. 103. & seq.

nani rationibus repugnare videbantur: quod et hic semel, monuisse suffecerit, ne variantium lectionum faragine lectori fastidium crearem. RUD. Puto tamen rectius auctoribus suam scribendi formam relinqui. præsertim in nominibus, quæ tam variè in MSS leguntur. eam enim lectionem prætulisse unusquisque videtur quam expressit. BURM.

8. The eighth is lib. iv. c. 29. p. 62. D 4. on the Words *Vallo et fossâ — per octoginta millia passuum ductis*.

Ductis] Omnes ferè libri *ducto*: quod rarissimum, atque unicâ Lucani auctoritate, quod sciam, defendendum, lib. i. 176. *Hinc leges et Plebiscita coactæ*. RUD. Non ignorasse puto Buchananum exempla, quibus tueretur hanc loquendi formam, quæ solos Grammaticos malè habere potest, non viros doctos. Justin. xxii. 5. *Urbes castellaque Africæ non muris cinctæ, non in montibus positæ*. sed plura exempla dabunt notæ ad Ovid. iv. Met. 177. & 11. Trist. 315. nec desunt alia magno numero, sed hujus non illa loci. BURM.

Non ignorasse puto] Immo Buchananum ignorasse puto exempla ejusmodi, utpote quæ (si unicum illud Lucani excipias) nulla sunt aut incertæ admodum lectionis. Id quod in Syntaxi p. 30. n. 66. & p. 32. n. 70. abunde demonstravi. Quos autem hic *Grammaticos* appellat & à viris *doctis* distinguit Burmannus, haud scio, qui ipse quantus quantus est, pervulgatâ apud veteres vocis acceptione, nil nisi *Grammaticus* est. Apud eos enim *Grammatici* munus erat, non tantum artis præcepta tradere, sed etiam Auctorum scripta interpretari, sive ut Quintiliani i. 2. verbis utar, *quæ-*

stiones explicare, historias exponere, pœmata enarrare: quo pacto etiam *Critici* officium, quo nomine se tantopere venditat Burmannus, sub se continet. Cæterum an *doctorum* virorum numero eximendi sint Linacrus, Ramus & Salmasius, qui id ipsum quod ego, affirmant, *docti* viderint. RUD.

9. The

9. The ninth is lib. iv. c. 43. p. 67. D 6. on *certior per exploratores*.

Certior per exploratores] Melius *certior factus per exploratores*, quæ usitatissima est Romanis loquendi formula. RUD.

Ovidius tamen lib. xiv.

Met. 290. *Nec tantæ cladis ab illo Certior*, non addito *factus*. BURM.

Ovidius tamen] Mallem solutæ orationis scriptorem quàm ligatæ, hic in exemplum citasset Burmannus. RUD.

10. The tenth is lib. vi. c. 25. p. 100. D 10. on the Phrase *Juventus illecebris voluptatum delinita*.

Delinita] Libri ferè omnes [*delenita*,] at quamvis hæc vox à *lenis* originem trahat, usu tamen receptum est ut secunda syllaba per *i* non vero *e* scribatur. RUD. Immo nos Buchananum judicio elegisse meliorem scribendi formam credimus. Vid. ad Quinctil. v. de Inst. orat. 8. & Phædr. prolog. lib. iii. & Ovid. xi. Met. 163. BURM.

8. *Sirenum cantu deliniti* ipse edidit. In Heinſianis etiam Ovidii Editt. ubi Burmannus *delenio*, & *delenitus* habet, *delinio* & *delinitus* invenio. Si cui autem altera illa scribendi forma magis arrideat, ei litem non moveo*. RUD.

Immo nos] Non multum referre arbitror utro modo hæc vox scribatur. Certè in omnibus quas vidi Ciceronis editionibus, Epist. Famil. xv. 16. qua, hac ipsâ phrasi utitur *Delinitus illecebris voluptatis*, non *delenitus* invenio. It. de Fin. i. 10. *Qui blanditiis voluptatum deliniti* non *deleniti*. Quin & Burmannus eo, quem hic citat Quinctiliani loco, Inst. v.

11. The

* What to make of this Word I know not: being carried away with the Stream of Commentators and Lexicographers, I supposed that it was derived from the Adjective *lenis*. But now I begin to be of another Opinion, (how justly let others determine) that it comes from

11. The eleventh is lib. vi. c. 41. p. 105. E 5. on the Words *ut ex occulto loco, funiculo, qui intentus erat, remisso, &c.*

Ut ex occulto loco] MS. *Et rectè*] Haud mihi satis persuasum, vocem *loco* hic ineptam esse, quod cum omnes editi habeant, verisimile est à Buchananani manu esse: idque eo consilio ne cum *funiculo*, quod mox sequitur, conjungi videretur *. Rub.

12. The

from the obsolete Verb *linio*, i. e. *ungo, aspergo*. This is certain that generally in all ancient Copies printed or MS. the Word is written *delinitus*, and not *delenitus*, as Mr. Burman himself is forced to confess: And particularly in all the Copies of *Ovid*, before his Time, we find *Met.* xi. 162. *Barbaricoque Midan (aderat nam fortè canenti) Carmine delinit*, where he, without any Authority, substitutes *delenit* instead of *delinit*, alledging that the latter is *contra legem Pediam*, i. e. as he would have it, that the second Syllable is short when it should be long. But that goes upon the Supposition that the Word is derived from *lenis*, which indeed has that Syllable long. But not so if it comes from, or has the same Signification with, the Verb *linio*, whose first Syllable is short; for which I have the most accurate of all the English Lexicographers, *Tho. Holyoke*, as well as *Perottus*, agreeing with me. There is one Objection, I own, stands in the way, viz. that in *Ovid, Heroid.* xvii. 23. *si delinita fuisset*, the second Syllable of that Word is long, for which I can give no other Account, than that *Ovid*, by a poetical Licence, *metri, necessitate cogente*, has a long Syllable instead of a short one. But be these Things as they will, what I have said is sufficient to justify my above Reading in *Buch*.

I might here add, that the Sentence seems to run more round and full with the Addition of the Word *loco*, than without it; and that, as I said before, 'tis highly improbable, that the Printer, or Reviser of the Work, would have inserted that Word had they not found it in the Author's Copy. This I am sure of, that had I omitted it, my Friend Mr. Man would have loudly reproached me for the Omission. Nay farther, had I not mentioned that the Word is omitted in the Edinburgh MS. Mr. Burman himself would have found no Ineptness in the Matter; unless he would say that a Word, which is generally understood, may not sometimes be expressed.

Handwritten note:
The word *loco* is not in the original MS. but is added by the Editor. The word *loco* is not in the original MS. but is added by the Editor.

12. The twelfth is lib. viii. cap. i. p. 132. C 5. on the Words *meridiem spectantibus*.

Meridiem spectantibus] *Sed potest*] potest quidem in neutro *spectantibus* hic accipi, ut *negotiis vel locis* subaudiatur. sed verius mihi videtur ἀπὸ κοινου, vocem quæ præcesserat, mutato tantum numero, supplere. Mallem tamen hic Buchananus *spectanti* dixisset. RUD.

13. The thirteenth is lib. xix. c. 3. p. 367. C 11. on the Words *vulgo passim*.

Vulgo passim] Quidam fortè vocem [*vulgo*] hic superfluum existimabunt: mihi vero contra tertio casu posita, atque ab adjectivo [*formidolosam*] pendere videtur: quasi, mutato paullum verborum ordine, sententia sic constitueretur, *Nam adversæ factionis homines passim proregis severitatem non eis modo, qui p. f. m. l. & æ. j. f. n. p. sed vulgo etiam, post tantum p. f. t. l. formidolosam prædicabant.* RUD. Crederem hoc & aliis locis Buchananum incertum, quâ voce uteretur, duas sæpe posuisse, ut eligeret alteram, sed neglexisse unam delere, ita ut utraque fuerit typis expressa. quare ego *vulgo* delerem. BURM.

Crederem hoc] Fieri quidem potest, ut, quod hic ait Burmannus, acciderit. Non tamen hic idonea satis ratio apparet, cur priorem opinionem retractem: nam si vox *vulgo* omitteretur, vix quidquam relinquitur quo huic orationis membro, *non eis modo, qui p. f. m. l. & æ. j. f. non possent*, ex adverso respondere. Neque enim ὅδ *passim* huic clausulæ satis concinnè opponi posse videtur. Hac etenim ratione, sic procederet sententia, *Adversæ factionis homines proregis severitatem, vel (ut ipsi dicebant) crudelitatem, non eis modo, qui propter scelerum magnitudinem, leges & æquum jus ferre non possent, sed etiam post tantum proxime*
G *supere*

superioris temporis licentiam, passim formidolosam [i. e. toti ferè populo *formidolosam*] *prædicabant*. Sed hoc loquendi genus Buchanani facili planoque stylo haud satis dignum videtur. Quod si quæ vox hic esset delenda, *passim* potius quam *vulgo* expungerem: *Formidolosum* enim *paci, imperatori, in vulgus* apud Tacitum, at *formidolosum* *passim* pro *vulgo* vel *pleroque populo*, nusquam invenio. Sed fortè utrumq; retineri potest, eo pleonasmii genere, quo, *repente subito, properè ocyùs, deinde postea, tandem denique, olim quondam, rursus denuò, prorsus omninò, etiam quoque, quanquam etsi, etsi quamvis, ergo igitur, itaque ergo, &c.* apud probos Auctores reperiuntur. V. Major. de var. orat. p. 551. & seqq. Rud.

14. The fourteenth and last is lib. xx. c. 52. p. 403. D 7. on the Words *cohors Scotorum, qui*—— in *Dania militaverant, cuiqui præerat Michael Vemius, &c.*

Qui superioribus annis in D. militaverant, cuique præerat] Rarum Syntheseos genus, quo à plurali ad singularem numerum revertitur. R. B. Sed *militaverant* refertur ad *Scotorum, cui ad cohortem*. BURM.

Sed] potior tamen mea opinio videtur. Quis enim ita perplexè loquitur, ut, cum pronomen *qui*, nullâ clausulâ mediâ interjectâ, repetitur, qui *militaverant, cuique præerat* diversa tamen supposita respiciantur, *Scotorum & cohors*? Sententiam vero meam haud

leviter confirmat, quod mox ad Pluralem regressus fit: *Hi*——*conveniunt, certiores fiunt & se intercipiendos*. Quanquam autem rarum esse diximus ejusmodi Syntheseos genus, ejus tamen exempla haud deesse ostendimus, Gramm. part. ii. p. 357. Huc adde quod hac Burmanni interpretatione, qua *cohortem* à *Scotis* disjungit, significabitur alios *Scotos*, præter unam illam *cohortem*, in Dania mercede militasse: quod & à vero & à Buchanani mente alienum suspicor. Rud.

These are all the Remarks I have made on Mr. Burman's Annotations according as they are set down in the
Margin

Margin of my Copy, tho' perhaps I might have put them into a better Dress, had I designed to make them publick. In the mean time I have not the least Intention by them, or any other Way, to derogate from the high Fame and Character which that great Man has justly obtained in the learned World. But as Truth outweighs all other Considerations whatsoever, and the greatest of Men *suos interdum patiuntur manes*, and are subject to Failings and Weaknesses as well as other People, it therefore cannot be reckoned a Fault in me to take notice of them, as they fell in my Way; especially here, where my own Reputation seemed to be somewhat concerned.

I have likewise observed several Errors, Blunders I may call them, in Mr. *Burman's* Preface; but as the most of them may be imputed to the Printer and not to himself, I pass them over. There is one however really his own, which is very offensive, and deserves a worse Name. It is in the 5. p. of his Preface, where commending *Buchanan*, he has these Words; *Ut si non omnium suffragiis principatus ipsi sit delatus, id solum obscuritati & ignobilitati Patriæ — acceptum referre debeat*. An Expression no less false than rude and unmannerly; as if forsooth *Buchanan's* Fame could not be raised high enough, without disparaging and depressing that of the Country which produced him, when it is well known, that no Nation in the World, for its Bulk and Situation; hath brought forth more Men renowned in all Ages for Bravery and military Glory, and not a few who have been eminent for their Writings in all Kinds of useful and polite Learning.

Mr. *Burmah* is no less in the Wrong to us in the preceding Page of that his Preface; where he has these Words; *Nullos hanc insulam [i. e. Britanniam] vel certè paucos, protulisse, qui Poëtices & culti carminis gloriâ, quæ tot Italos, Gallos, & Belgas decoravit, conspicerentur*. This, in some Measure, may be true of *England*, as the learned Men of that Nation have generally chosen to write on more useful and serious Subjects, and when in Verse, in their own Language, in which they have hardly their Equals in the whole World: tho'

at the same time that Country has produced, and is still producing, several Persons of distinguished Merit, and whose Compositions in *Latin Poetry* are far from being contemptible. But as to our Part of the Island, there is nothing more unjust than what is here advanced against it by Mr. *Burman*; there being scarce any Nation in *Europe*, which has produced a greater Number of good *Latin Poets*, than it has done. Witness (besides others whom I could name) a Collection of a great many of them, in two large Volumes, printed at *Amsterdam*, 1637, which Mr. *Burman* might and ought to have seen, before he had passed his unfavourable Verdict on them. Of these I shall only mention two, who, I will venture to say, are not to be equalled by Mr. *Burman's Poëtæ Belgæ*, whom he so much glories in. The one is the never enough to be celebrated *John Barclay*, who, besides a large Volume of Poems not inferior to others of their Kind, is the Author of the incomparable and truly inimitable *Argenis*; a Work, which, tho' in Prose, yet being writ in a Poetical Style, may be called an Epic Poem, in the same Manner as the admired *Telamaque* of the Abp. of *Cambray* is thought to be of that Kind. That Prodigy of Learning, and he a great Poet himself; *Hugo Grotius*, was so much taken with that Performance that he honours the Author with this *Elogium*, than which a greater cannot be given,

Gente Caledonius, Gallus natalibus, hic est,

Romam Romano qui docet ore loqui.

The blessed King *Charles I.* was so much in Love with the *Argenis* that he commanded Sir *Robert le Grys* to render it into *English*, * tho' it must be owned that the Beauties of the Original are very much lost in the Translation.

* 'Tis probable that the Things which his Majesty was so much pleased with in the *Argenis* were the excellent political Maxims and Directions interspersed in several Parts of it: which, had they been duly followed by that too good and too merciful Prince, and especially by a factious Nobility, and a deluded Populace, in his time, might have prevented that dismal Civil War, which brought him, their Sovereign, to the Block, and three flourishing Kingdoms into utter Ruin and Desolation.

lation. As for myself tho' I have read it upwards of twenty Times, yet I can still hear it read to me with fresh Pleasure and Delight. And I cannot enough wonder that so many, even among the learned of our Country, are so little acquainted with it, and some not to know of such a Book.

The other I shall name is Dr. *Arthur Johnston*, Physician to King *Charles I.* whom I will not be so foolish, as with Mr. Auditor *Benson*, to exalt above the Poets of the *Augustan Age*, or even to prefer him to *Buchanan*, but this I can, and will say, that tho' some few of them may have more of Pomp and Grandeur, of Force and Energy in their Poetry, yet for the Sweetness and Smoothness, the Delicacy and Harmoniousness of his Numbers, he is not to be equalled in any Nation since *Ovid's Time* *. It was therefore unjust in Mr. *Burman*, if what he says in general of the Isle of *Britain*, is to be applied to the Northern Part of it. For if we consider the Number of *Scots* Writers, and the Variety of the Subjects they have written upon, together with the Elegancies of their Performances, they are not inferior to their Neighbours on the *Continent* in any Respect. In so much, that tho' it be the Testimony of a Friend, 'tis very true what the same *John Barclay*, in his admirable
Treatise,

* For this, among others, I have concurring with me, the famous Sir *Thomas Urquhart* of *Cromerty* in his fanciful Book to which he gives the Name of *ἑκκυσθαυγοῦ*, where, tho' he runs too high in his Encomiums on other *Scots* Writers, yet the Character he gives of that noble Poet, p. 200, is in the main just. Several others, says he, in that Nation (i. e. Scotland) are and have been of late very good Latin Poets; amongst which I must needs commemorate Dr. *Arthur Johnston*, a Physician by Profession, yet such a one as had been sweetly imbued by the Springs of *Helicon*, that before he was full three and twenty Years of Age, he was laureated Poet at *Paris*, and that most deservedly, as may appear by his *Parerga*, his Paraphrastick Translation of the *Psalms*, (wherein if he excels not, I am sure he equalleth *Buchanan*) and some other Treatises by name to me unknown. See what I have said of him in my Answer to Mr. *Benson*, and particularly in my Preface to his Paraphrase of the *Canticles*; a Performance so admirable, that I much doubt if *Buchanan* himself could have executed it better, or perhaps so well. This I am sure of, that the Paraphrase of that sacred Book, composed by *Caspar Barlaam*, tho' one of the greatest Poets of his Time, comes far short of it.

Treatise, intituled *Icon Animorum*, c. 4. says of them; *Musæ nunquam delicatius habent, quàm cum inciderunt in Scotos.* And it came very ill from a *Dutch* Professor to undervalue a People or Country, to whose Valour his Republick is so much indebted for its flourishing Condition, and from whose Troops it has received so much Benefit and Advantage. And I will add too that it was both ingrate and impertinent in him to speak to the Disadvantage of a Country, from whence so many young Noblemen and Gentlemen yearly repaired to him, for Improvement in their Studies; and by whom, no doubt, he was liberally rewarded for his Instructions. But as Mr. *Burman* was glad, as I am told, to own himself in the Wrong, to several *Scots* Gentlemen, who had been his Disciples, and has been pretty roundly chastised for it by others, I shall say no more of it in this Place.

WHILE I have been speaking of the great Train of *Scots* Poets, many of whose Works are contained in the two Volumes abovementioned, I must observe farther that they all flourished in less than the Space of one Century, and mostly in the long and peaceable Reign of the learned and great Encourager of Learning King *James VI.* and the (for some time) peaceable Part of the Reign of his Successor *Charles I.* But soon after the Face of Learning among us put on a very different Aspect. For a fanatical Zeal for the external Forms and Modes of Religion, to the great Neglect of the internal and more substantial Parts of it, had taken Possession in the Minds of the Generality of the People, not only *Latin* Poetry and such like polite Studies, but most other Arts and Sciences, were discountenanced and laid aside: And, with some, Learning and Godliness were thought Things inconsistent. And I am sorry to add, that however other Arts have been re-established among us, yet the *Belles Lettres* or *Literæ Humaniores*, as they are called, have never recovered that Cultivation which they had with us in former Times. This is so far true, that from the Death of Dr. *Arthur Johnston*, anno 1641,

to the present Time, we have scarce had any that deserved the Name of a good *Latin* Poet; I only except my late great Friend and Patron Dr. *Archibald Pitcairn*; some of whose Poems, and these chiefly of the Epigrammatic Kind, are so excellent, that they can vie with those of the *Italian, French, and Dutch* Poets, so much celebrated by Mr. *Burman*. But as the Dr. stands almost single in that Respect, I am sorry, and I speak it with Regrete, that not only *Latin* Poetry, but even that Language itself, is like to go into desuetude among us. But,

Quid tristes querimoniae,

Si non ex merito culpa reciditur?

When our public Schools and Academies, which ought to be the Nurseries of it, are so far from redressing that Fault, that they suffer the Use of that Queen of Languages to be so much neglected and disfrequented. And how can it be otherwise, when the Prosody, or the Dimension of the Syllables of that Language is so superficially taught, and so little regarded in most of our Schools? For how can it be expected that the Scholar should take Pleasure in speaking or writing a Language, which he, and very often the Master himself, cannot pronounce with that Accent and Quantity, in which the Grace and Beauty of it do chiefly consist? This may seem a hard Accusation, and which nothing but my Concern for having that Fault, if possible, redressed, would have extorted from me: especially as so many of our public Teachers are scandalously negligent, and some of them, I may say, grossly ignorant in that Matter. How necessary the Knowledge of the Quantity of Syllables is, in the *Latin* Tongue, not only in Verse but in Prose, appears from *Cicero*, in his Book, called *Orator*, c. 63 & 64. and *Quintilian de Inst. orat.* lib. ix. c. 4. where these great Masters of Eloquence shew what Feet are to be used in Composition, and what are to be avoided. But how can these Rules be observed by them, who are unacquainted with those Feet, and the Length or Shortness of the Syllables of which they are made up.

Thus

Thus much I thought fit to say of a Language, in the Study whereof I have imployed a great Part of my Time, and which, tho' the *Greek* is more lofty and sonorous, yet for the Elegancy and Musicalness of it, surpasses all other Languages in the World. And I am afraid that, should it be laid aside, *quod omen Deus avertat*, Ignorance and Barbarity will succeed in its Place.

I would not be here understood as if I would have *Latin* Scholars or Schoolmasters become *Latin* Poets: tho' such of them who have a Genius that Way may not unprofitably imploy some Part of their Time in Exercises of that Kind. All I propose is, that the Master in prescribing his Lessons, should first of all himself read them with a clear, distinct, and audible Voice, with the due Accent and Pronunciation of each Syllable according to the Laws of the Language, and rigorously cause the same to be observed by his Disciples. This will readily give them a Pleasure in reading, and incline them to cultivate a Language, which, by this Manner of Instruction, they will gradually admire and be in love with. As for such Masters or Scholars as are not capable of doing this, I would have them give up the Task, and betake themselves to such other Business, as their several Natures or Inclinations make them fitter for.

God forbid, that while I am here speaking of human Learning, and the Methods, which, in my Judgment, seem best calculated for acquiring the first Principles of it, I should forget what is more momentous in the Matter of Education; I mean, that the Master, at the same Time that he is instructing those under his Care, in Classical Learning, should be no less diligent both by Example and Precept, to instil into their tender Minds a true Sense of Religion and solid Virtue; and that, as our blessed Saviour said in the like Case, *The one ought to be done so as not to leave the other undone*. For tho' human Learning has been by some abused to wicked Purposes, yet of itself it has no such Tendency, but on the contrary, has been, and, I hope, still shall be, made subservient for promoting true Piety and social Duty,
without

without which, all Learning is of small Account both with God and Man.

My Readers will pardon me this long Digression, which the injurious Manner, in which that *Dutch* Professor has treated my native Country, and some other Considerations that fell in by the Way, have insensibly (and, I hope, not unprofitably) led me into.

As to my other domestick Opponents and Persecuters, I shall here bid them a final and perpetual Adieu, after I have added these few Words with which I shall conclude. First, that in this, and all the other Controversies I have had with them, they have constantly been the Aggressors, and I have only acted the defensive Part. Next, I can declare, with a fair and honest Conscience, that, tho' I have fallen into some Mistakes (and I would not be a Man if it were otherwise) yet in all my Writings, I have advanced nothing but what, at the Time, appeared to me just and right: Which is far from being the Case with my Antagonists. Lastly, (and which I am sorry for, as well on theirs, as on my own Account) that Men should be so foolish as to expose themselves, when they think to expose me, and (which is always a Sign of a bad Cause) to give me nothing but Railing instead of Reasoning, and disingenuous Cavils instead of solid Arguments, to support it. So true is that of the Poet,

*Causa patrocínio non bona * pejor erit. * al. major.*

I have only one Word more to say to Mr. *Man* in particular, who deserves more properly to be called a malicious and inveterate Enemy, than an Antagonist; that, however much he may value himself upon his being a true Protestant, or a true Presbyterian, yet before he set about to teach me to speak or write *Latin*, he should first have learned what it is to be a true Christian. For, 'till he amend his Manners, that is too good and too sacred a Name for him to assume.

Veritas non quærit angulos.

F I N I S,

A D D E N D A.

1. **A**MONG the *Instances* of Mr. *Burman's* Notes, wherein I bid fairer to be in the Right than he, I had forgot to mention one, on these Words in *Buchanan's* Life, Edit. *Frib.* p. 6. *Eum in Monasterium*
recludunt.

Recludunt] Nusquam, apud probum auctorem, invenio hanc vocem hoc sensu acceptam, *recludere* enim est *aperire*, *patefacere*: *includunt* ergo legendum existimem. *Rud.* Potest se tueri *Justini* auctoritate *Buchananus*, qui lib. xxvi. c. 1. *in carcerem recludere* dixit. Immo & posuit *Buchananus* hac phrasi, datâ operâ, usus esse, quia *Monachi* quidam *reclusi* propriè dici solebant, ut docuit *Valesius* ad *Amm. Marcel.* xvi. 10. ubi alia exempla, & ex *Justini*, lib. i. c. 9. adfert. Et patres *Christiani* verbo *recludere* pro *includere* sæpe usi fuere. Vide *Tertul.* de *Idolol.* c. xvii. & ibi comm. quod verò hic in *Buchanano* reprehendit commentator, idem in *Scholio Hieronymiano* culpavit *Clericus*, *Quæst. Hieron.* x. p. 380. & barbarè locutum scholiorum auctorem notaverat. Sed ita temerè sæpe pronunciant, qui omnes ex *Lexicis* copias suas congerunt. *Burm.*

Potest] *Justini* & *Ecclesiasticorum* *Scriptorum* auctoritatem non moror. Certè omnes probatæ *Latinitatis* auctores contrario planè sensu vocem usurpant. Hoc *Buchananum* latuisse non potuit: nec virum antiquæ puritatis (si quis alius) studiosissimum, credibile est, relictis illis, sequiorum ætatum usum imitari voluisse. Quod autem hic tam acriter in *Cl.* virum *Jo. Clericum* insurgit *Burmanus*, tribuendum est impotenti illi & cujus expromendi nusquam causam non invenit, quo in eum odio ferebatur. Caterùm indignum ac prorsus falsum est de tanto viro dici, eum omnes suas copias ex *Lexicis* congeffisse*. *Rud.*

2. I

* This is the more unaccountable in Mr. *Burman*, who condemns *Buchanan* for using the Word *seducere* for *decipere* or *corrumpere* in his *Franciscanus*, v. 32. when yet *Buch.* had the Example of *Tertullian* and other *Christian* Writers, for using the Word in that Sense: For if
Tertullian's

2. I believe I have mistaken Mr. Man's Criticism on the Word *tentatus* in his Page 520. where he finds fault with me for changing the Word *attenta* into *attentata* in *Buch.* lib. 18. c. 45. p. 362. D 2. whose Words, as I have printed them, are these, *libertate frustra attentatâ*, being so advised by Masters *Melvin* and *Crawford*. In my Answer I supposed that that which offended my Antagonist's nice Ear, were the two *ta's* in that Word, But now I begin to perceive that what he blames me for, is that the Word *attentata* begins with the same Vowel that the preceeding Word *frustra* ends with; and therefore he would have us read *tentata* and not *attentata*. But there can be nothing more absurd than such a Conceit: For if that were to be a Rule, it would put an End to all Language, and is so much contrary to Fact, that one can scarce read a Page of any Author, where that *hiatus*, or *concurfus vocalium*, which Mr. Man, after *Quintilian*, speaks of, is not to be met with. And I might deservedly be laughed at, if I should go about to bring Examples of a Thing so notorious in the best Authors. I shall however mention two, in which this very Word *frustra* is immediately followed with a Word beginning with the same Letter with which itself ends. The one is in *Cicero*, *Divin.* 2. 60. *Frustra ac sine causa quid facere dignum Deo.* The other is in *Catullus*, lxxvi. 1. *Rufe, mihi frustra ac nequicquam credite amice.* I remember also to have read in *Cicero* tho' I cannot now hit on the Place *frustra atque adeo*, &c.

3. I

Tertullian's Authority is not sufficient for the one, why should it be thought good for the other? Especially as there is some Affinity between *seducere* and *decipere* or *in malum ducere*: But *recludere* with the best Latin Authors has a Signification almost quite contrary to that of *includere*. Add to this, that the most learned and accurate Doctor *Howel*, in his *Hist. of the World*, Vol. iii. p. 441, reckons it a Barbarism in *Gregory Turonensis*, for using the Word *reclusus* for what we now call a *Recluse*. I lay the greater Stress upon that great Man's Observation, because that vast Work of his is, in my Opinion, in many Instances, preferable not only to that written by the famous Sir *Walter Raleigh*, but also to the late universal History composed by several Hands.

3. I will here do a Favour to my Friend Mr. *Man*. He upon the Pronoun *is* (6) pag. 437. finds Fault with me for changing *ei* into *ii* in *Buchanan*, lib. 15. c. 2. p. 281. E 5. and pretends to have found Examples in *Cicero*, where that Word is used in the Nominative Plural: All which I have shewed to be otherwise read in all the best Copies. I have however found out for him a Passage in *Cicero*, where *ei* is printed for *ii*, i. e. in the Nominative Plural. The Place is in *Tusc. Quest.* iv. 36. *His aut subtrahendi sunt ei, in quos impetum conantur facere.* This may seem to make something for Mr. *Man*'s Purpose, for so truly it is read in all the Copies I have had Occasion to consult; tho' at the same time, I make no doubt but that it is an Error, either in the Printers, or in the MSS. they have followed. My Reason for being of this Opinion is, that *Cicero*, in innumerable other Places, and for ought I know always uses *ii*, as also *iidem*, and not *ei* or *eidem* in that Case. Besides it is observed by the Commentators on that Place, that some MSS. omit the Word *ei* altogether, and others have *alii* in its stead. Upon the whole, I believe I had done better to have left out that Word in *Buchanan* altogether, as is done in the *Edinburgh* MS. especially as the Addition of it would seem to import that the Persons there spoke of should have been particularly named, which is not done by *Buchanan*.

4. I had forgot to observe that this strange Author, when setting down his chronological Canons, is guilty of a flat Contradiction. For in one Place he acquits *Buchanan* of what in another Place he would have to be a great Fault in me. Thus *Buchanan* speaking of our *Alexander III.* lib. 7. c. 65. p. 131. E 5. says, *vixit annos xlv. regnavit xxxvii.* whereas (as I shew in my Note) he lived only forty four Years, six Months, and fifteen Days, and reigned only thirty six Years, three Months, and eleven Days. Again, speaking of *David II*'s Return from *France*, which he places in the Year 1342 (but should have said 1341) he says, lib. 9. c. 30. p. 164. B 11. that it happened *anno quàm discesserat nono*, in which he is guilty of a double Fault; first in his

his placing *David II's* Departure into *France* in the Year 1332, instead of 1333, so that according to him, that King must have returned from *France* in the 10th or 11th Year after he had left *Scotland*. Again, *Buchanan* lib. 10. c. 26. p. 186. A 1. speaking of our King *James I.* has these Words, *Iacobus igitur ita liberatus demum rediit decimo octavo quàm captus fuit anno, à Christi adventu M.CCCC.XXIII.* for which (as I prove in my Notes) he should have said *decimo nono quàm fuit captus anno*, and *à Christi adventu M.CCCC.XXIV.* for all which and the like Slips in *Buchanan*, this great Master of Chronology has fallen upon Ways for bringing him off without any Manner of Difficulty; and, among others, this, that the best Authors, sometimes, use the ordinal for the cardinal Number, and *vice versa* (See him from p. 389, to 417). But such an Allowance is not to be indulged to poor *Ruddiman* and such proletarian Writers as he. For at the same time that he absolves *Buchanan*, he makes it a Blunder in me, in his p. 408. for having in a Note on lib. 10. c. 59. p. 197. C 5, 6. said that our King *James I.* reigned 31 Years, when I should have said 30 Years. I have acknowledged it to have been an Error, but sure 'tis no worse than those I have blamed in *Buchanan*, which yet this Author, very inconsistently, takes upon him to defend.

I might here, if it was worth while, shew that the Arts used by this Author, for adjusting *Buchanan's* Chronology, are all of them nothing else but a Rhapsody of elaborate Sophistry and Nonsense. But I shall only take notice of two or three of them.

1st, 'Tis absolutely false that the cardinal and ordinal Numbers may be promiscuously used for one another; their true and proper Signification being as different from one another, as that of a Part from a Whole. If Mr. *Man* had said that the *distributive* Number may be used for the *cardinal* he had said right; for we find in the best Authors *bini, seni, deni, viceni, triceni*, &c. for *duo, sex, decem, viginti, triginta*, &c. and sometimes with the Poets the *multiplicative* is used for the *cardinal* Number, as *duplices palmæ* in *Virg.* for *duæ palmæ*, and *triplices*

plures Decæ in Ovid for *tres Decæ* i. e. *Partæ*. 2dly, It is false in him to say, that in a great many Places the ordinal cannot be translated into our Language but by the cardinal Numbers, as Tac. Ann. lib. 2. *Rex Archelaus quinquagesimum annum Cappadociâ potiebatur*, the Meaning whereof is not, as this Author would have it, that King Archelaus had reigned full fifty Years, but only that he had entered upon the fiftieth Year of his Reign. And the like is to be said of Livy's Words, 40. 36. *propter pestilentiam, quæ jam tertium annum urbem Romanam atque Italiam vastabat*; the Meaning whereof is not, as this Author renders it, by reason of the Pestilence, which for three Years past had wasted the City of Rome and Italy, but only that, that was the third Year of that Pestilence, and not that the Pestilence had continued full three Years. 3dly, As to what he says, that our Kings did not begin their Reigns till from the Day of their Coronation; I remit him to what I have said on that Head, in my Answer to Mr. Logan, p. 34, 54, 75, 100, &c. And particularly to his own Buchanan, who, in the Beginning of his 7th Book, writes that the Purport of Kenneth III's Law concerning the Succession was, *ut Regum liberi PER MANUS imperia parentum acciperent*; the Meaning of which is the same with what I say in my Note, lib. 9. c. 38. p. 167. C 4. *quo Rex moriens, in ipso mortis articulo, alteri rerum gubernaculum quasi DE MANU tradere significatur*, with which exactly agrees that of Cicero, de prov. consul. 16. *PER MANUS provinciam alteri tradere*. Whence it is self-evident, that from and after that Settlement of Kenneth III. i. e. for upwards of 760 Years past, our Kings did constantly commence their Reign (not from their Coronation, as Mr. Logan, this Man, and Buchanan, their Oracle elsewhere, would have it, but) immediately from the Death of their Predecessors. Nor can one Instance be given of their computing otherwise, but when Usurpations, or Competitions for the Crown made them sometimes alter that Way of reckoning; as was the Case with our Malcom III. and Robert I.

